REVEALING
THE TRUTH

Salafi disease of literalism

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Contents

1. Introduction to Literal Approach of Salafi in Understanding Qur'an

Salafis believe that the entire Qur'an is literal and that it is aloof of Mujaz (figurative Expressions). As a result, we witness them interpreting Verses of Qur'an literally. Examples of their literal approach are:

- Giving Physical attributes to Allah - Believing that He (swt) has feet, arms, fingers, eyes etc.
- Taking the Throne of Allah in a literal sense. They therefore conclude that there exists a big throne upon which Allah (swt) sits.
- Taking the literal meaning of Bidah instead of it's Shari meaning (Detailed articles on Bidah, Physical Body of Allah and His Throne are coming soon Inshallah)
- They believe that the dead can not hear.
  Please see our article: Can the dead hear?

And many more issues where they use a totally literalist approach.

This disease of literalism is causing immense Fitna amongst the Muslim Ummah and is the main reason why differences between the Salafi and other Sects. We shall seek to highlight that the disease has damaged the Muslim *Ummah* in the following ways:

1. It has made Salafism a composition of only 3 things i.e. Shirk, Bidah and Haram.
2. It has made them take only those that parts of the Qur'an and Sunnah, that suits their Literal Interpretations and Beliefs, that results in them instinctively Neglecting and Hiding the other part of Qur'an and Sunnah, which contradict their beliefs.

In the later chapters, the Salafi attitude of neglecting / hiding / avoiding / discouraging other parts of Qur'an and Sunnah (that contradicts their ideas) shall be discussed in detail, Inshallah.

2. A preview of Salafi claim that whole Qur'an is literal

2.1 Can Rasool Allah [saww] Help and Benefit us?

Salafi response to above question is "NO". They say that Rasool Allah [saww] has died and has no connection with this world. And if someone seeks help or benefit from Rasool Allah saww then he will become Mushrik. For example, they deduce from the following verse that Help can only be sought from Allah:

نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ إِيَّاكَ

[Yusufali 1:5] Thee do we worship, and Thine aid (help) we seek.

يَضُرُّنَا أَنَدْعُو مِن دُونِ اللّهِ مَا لاَ يَنفَعُنَا وَلاَ قُلْ

[Yusufali 6:71] Say: Shall we call on that besides Allah, which does not benefit us nor harm us.

The problem with Salafi interpretation is this that:

- Firstly, they take into consideration only that part of Qur'an and Sunnah, which accommodates their beliefs, turning their backs on other parts of Qur'an and Sunnah. In fact, there are other verses of Qur'an and many Ahadith of Rasool Allah saww. which clearly show that Help and benefit can also be sought from pious Awliya of Allah and also from those who are known as the Signs of Allah (Sha'air Allah)).
- Secondly, they believe that whole Qur'an is literal and there is no Majaz (figurative expression) in it. The reality is that there are both literal and figurative expressions in the Qur'an and it hence the Words of Allah (swt) must be interpreted accordingly. If we fail to differentiate between these two, then several contradictions shall arise in the Qur'an.

It is very important to understand the above two facts. Let us seek some more guidance from Qur'an in this matter.

2.2 Who takes the Souls out at the time of Death?

In verse 39:42, Allah is saying that it is He who takes the souls out at death.

يَتَوَفَّى الْأنفُسَ حِينَ مَوْتِهَا اللَّهُ

[Yusufali 39:42] It is Allah that takes the souls (of men) at death;

But in verse 4:97, Allah says that Angels take the souls of men out at the time of death.

أَنْفُسِهِمْ الَّذِينَ تَوَفَّاهُمُ الْمَلآئِكَةُ ظَالِمِي إِنَّ

[Yusufali 4:97] When angels take the souls of those who die in sin against their souls?

Is it shirk to say that angels take the souls out? Or should we believe that there is a

Contradiction in Qur'an? Of course not.

Rule: *It is neither Shirk nor Contradiction, but when Allah says that He takes the souls out, then Angels are already included in it allegorically, who take the souls out with the permission of Allah.*

It is the case with Help and benefit too. There are verses in which Allah says that He is the only and sufficient Helper in absolute terms. The Salafi ONLY quote these verses. They interpret them absolutely literally and claim that it is shirk to seek help and benefit from Rasool Allah [saww].

Unfortunately they forget the other verses and Ahadith, which clearly show that Awliya Allah can also help and benefit us. The Salafi neglection of these verses of Qur'an and Ahadith are intentional, since such tactical amnesia is the safety mechanism via which they can avoid the Contradictions in their Beliefs.

2.3 Is Allah the only and sufficient Wali (Protector / Guardian)?

In verses 4:123 and 4:45 Allah says that He is the Only and Sufficient Protector (Guardian).

بِأَمَانِيِّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا لَّيْسَ
بِهِ وَلاَ يَجِدْ لَهُ مِن دُونِ اللّهِ وَلِيًّا يُجْزَ

[Yusufali 4:123] ?whoever works evil, will be requited accordingly. Nor will he find, besides Allah, <u>any protector</u> (Waliyan)?

أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللّهِ وَلِيًّا وَاللّهُ

[Yusufali 4:45] But Allah hath full knowledge of your enemies: Allah is enough for a protector (Waliyan),?

But in verses 5:55 and 66:4, Allah says that He is Wali and along with Him, His messenger saww, true believers who establish prayers and pay Zakaat when they bow down (this refers to Imam Ali [as] who gave his ring to a beggar in state of bowing) are also the protectors/guardians.

وَلِيُّكُمُ اللّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُواْ الَّذِينَ يُقِيمُونَ إِنَّمَا
الصَّلاَةَ وَيُؤْتُونَ الزَّكَاةَ
رَاكِعُونَ وَهُمْ

[Pickthal 5:55] Your guardian (Waliukum) can be only Allah; and His messenger and those who believe, who establish worship and pay the poor due, and bow down (in prayer).

يَتَوَلَّ اللّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُواْ فَإِنَّ حِزْبَ اللّهِ وَمَن
الْغَالِبُونَ هُمُ

[Pickthal 5:56] And whoso taketh Allah and His messenger and those who believe

for guardian (will know that), lo! the party of Allah, they are the victorious.

Is it associating partners to Allah, when we say that Rasool Allah (saww) and some believers are also our Waliys along with Allah?

And if we accept that Rasool Allah saww. and some believers are also our Waliys, **does it mean that Allah is not the Only Wali (i.e. beside Him there are other Waliys too)? And does it mean that He is not enough as Wali?**

The simple answer to above question is, contrary to Salafi claim that whole Qur'an is Literal, there are figurative expressions in Qur'an, which must be interpreted accordingly.

Rule: *When Allah says that He is the ONLY and SUFFICIENT Wali, then Rasool Allah [saww] and some believers are already included in it allegorically.*

(Allah has used the term Wali 43 times in the Qur'an in a sense that He is the only Guardian, or take no guardian beside him, and He is enough as Guardian and on four occasions, Allah has said that Rasool Allah [saww], some Momineen, Gabriel (as) and angels are also our guardians).

Salafi Tactics: You will find them ONLY quoting those verses in which Allah says that He is the Only and Sufficient Wali. And by quoting only these verses (and avoiding the other verses), Salafi try to create an impression that it is Shirk to believe that Rasool Allah [saww] can also be a Wali.

Unfortunately, normal Muslim brother and sisters, who don't have enough and in-depth knowledge of Qur'an, are all too easily deceived by these Salafi Tactics and they also start thinking that the Wali can be only Allah and that fellow Muslims, who also deem Rasool Allah [saww] as a Wali, are committing shirk.

2.4 A Side Note: Is it Shirk to say "Ali[as] Mawla"?

People criticize us for saying "Mawla" to Ali (as). They base their argument on the verse:

بِأَمَانِيِّكُمْ وَلا أَمَانِيِّ أَهْلِ الْكِتَابِ مَن يَعْمَلْ سُوءًا لَّيْسَ
بِهِ وَلاَ يَجِدْ لَهُ مِن دُونِ اللّهِ وَلِيًّا يُجْزَ

[Yusufali 4:123] ?whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector (Waliyan)?

We pray to Allah (swt) to give them the "Taufeeq" and "Ability" to see the other part of Qur'an and Hadith too and to take guidance from them.

In fact, saying "Mawla" to Ali (as) is the **"Sunnah"** of Rasool Allah (saww), when in the valley of Khum, he said:

"For whoever I am his Leader (mawla), 'Ali is his Leader (mawla)."

So, we only follow the "Sunnah" of Rasool Allah (saw) , when we say "Ali Mawla". And if these people still want to criticize us, then they have to first issue a fatwa of shirk against Rasool Allah (saww).

2.5 Can anyone Intercede us beside Allah?

In verse 39:43-44, Allah says that there is no intercessor beside Allah.

اتَّخَذُوا مِن دُونِ اللَّهِ شُفَعَاء قُلْ أَوَلَوْ كَانُوا لَا أَمِ
شَيْئًا وَلَا يَعْقِلُونَ يَمْلِكُونَ

السَّمَاوَاتِ وَالْأَرْضِ قُل لِّلَّهِ الشَّفَاعَةُ جَمِيعًا لَّهُ مُلْكُ
تُرْجَعُونَ ثُمَّ إِلَيْهِ

[Yusufali 39:43-44] What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?" Say: <u>"To Allah belongs exclusively (the right to grant) intercession</u>

But in verses 19:87 and 43:86, Allah says that there are some people who can also intercede for us with the permission of Allah.

عَهْدًا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَنِ لَا

[Yusufali 19:87] None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.

يَمْلِكُ الَّذِينَ يَدْعُونَ مِن دُونِهِ الشَّفَاعَةَ إِلَّا مَن وَلَا
بِالْحَقِّ وَهُمْ يَعْلَمُونَ شَهِدَ

[Yusufali 43:86] And those whom they invoke besides Allah have no power of intercession;- only he who bears witness to the Truth, and they know (him).

Are we associating partners with Allah, when we say that Rasool Allah (saww) can also intercede for us by the permission of Allah? Are there contradictions in the Qur'an?

Rule: *When Allah says that He is the sole Intercessor, then some pious people are already allegorically included in it, who intercede with the permission of Allah.*

(Note: There are 10 occasions in Qur'an wherein Allah says that there is no Intercessor except him. And there are 7 occasions wherein Allah says that there are some pious people and angels who can intercede us, with Allah's permission).

Salafi Tactics: They always quote ONLY those verses where Allah says that all intercession belongs to Him. But they totally neglect and discourage mention of those verses, that state that some other people and angels have also been given the power by Allah to intercede for us.

2.6 Fadhl (Grace / Bounty) is only in Hands of Allah?

You will find Salafi often quoting the following verse with great stress.

يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِّن لِئَلَّا
وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاء وَاللَّهُ فَضْلِ اللَّهِ
الْعَظِيمِ ذُو الْفَضْلِ

[Yusufali 57:29] That the People of the Book may know that they have no power whatever over the Grace of Allah, <u>that (His) Grace is (entirely) in His Hand</u>, to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding.

By quoting these type of verses, the Salafi want to compare us (i.e. Shia and our Ahl'ul -Sunnah brethren, who believe that Rasool Allah (saww) has also been given the powers and authority to benefit us) to the Kuffar and Ahle-Kitab (Christians and Jews).

They try to prove that in the same way that the Kuffar and Ahle Kitab committed shirk by having such beliefs, the Sunni and Shi'a have likewise fallen into the quagmire of Shirk.

Sadly, by doing this, they completely neglect other parts of the Qur'an and Sunnah. See the following verses.

أَنَّهُمْ رَضُوْاْ مَا آتَاهُمُ اللّهُ وَرَسُولُهُ وَقَالُواْ حَسْبُنَا وَلَوْ
سَيُؤْتِينَا اللّهُ مِن فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللّهِ اللّهُ
رَاغِبُونَ

[Shakir 9:59] And if they were content with what <u>Allah and His Messenger gave them</u>, and had said: Allah is sufficient for us; <u>Allah will soon give us (more) out of His grace and His Messenger too;</u>

Is Allah himself committing shirk by saying that His Messenger can also GIVE to others along with Him?

بِاللّهِ مَا قَالُواْ وَلَقَدْ قَالُواْ كَلِمَةَ الْكُفْرِ وَكَفَرُواْ يَحْلِفُونَ
إِسْلاَمِهِمْ وَهَمُّواْ بِمَا لَمْ يَنَالُواْ وَمَا نَقَمُواْ إِلاَّ أَنْ بَعْدَ
خَيْرًا أَغْنَاهُمُ اللّهُ وَرَسُولُهُ مِن فَضْلِهِ فَإِن يَتُوبُواْ يَكُ

[Yusufali 9:74] They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return <u>for the bounty (Fadhl) with which Allah and His Messenger had enriched them!</u> If they repent, it will be best for them;

And do we really associate Rasool Allah [saww] as a Partner to Allah when we say that he [saww] can also **ENRICH** the others out of his **Bounty (Fadhl)** along with Allah?

Salafi Tactics: Since all these kind of verses go directly against the self-invented definition of Shirk given by Salafi, therefore, they are compelled to neglect and avoid them. They discourage the mentioning of these types of verses, because they fear that it will lead the people towards Shirk.

We hope that our dear readers would now be able to better understand the evils of this literal approach. Let us go towards help from Rasool Allah [saww].

2.7 Is Allah the Only and Sufficient Helper?

Salafi claim that Allah is the Only and Sufficient Helper. And we (Shias and our Ahle-Sunnah brothers), agree with them 100% on this statement.

Allah says in Qur'an:

أَعْلَمُ بِأَعْدَائِكُمْ وَكَفَى بِاللّهِ وَلِيًّا وَكَفَى بِاللّهِ وَاللّهُ
نَصِيرًا

[Yusuf Ali 4:45] But Allah hath full knowledge of your enemies: Allah is enough for a protector, <u>and Allah is enough for a Helper</u>.

ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا قُلْ مَن
بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا أَوْ أَرَادَ
نَصِيرًا وَلَا

[Yusufali 33:17]...Nor will they find for themselves, besides Allah, <u>any protector or helper</u>.

Now after saying that we agree with Salafi on this point (that Allah is the Only and Sufficient Helper), we would like to ask Salafi if they too agree with us on the following point:

Our claim is this that when Allah says that He is the Only and Sufficient Helper, then Rasool Allah [saww], Gabriel (as), righteous believers and angels are already included in it allegorically.

Please look at the following verse.

تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِن تَظَاهَرَا عَلَيْهِ إِن
وَالْمَلَائِكَةُ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ
بَعْدَ ذَلِكَ ظَهِيرٌ

[Pickthal 66:4] If ye (wives of Muhammad) twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Muhammad) then lo! <u>Allah, even He, is his Protecting Friend (Mawlaho), and Gabriel and the righteous among the believers; and furthermore the angels are his helpers</u>.

Does this verse really mean that Allah is not the ONLY and SUFFICIENT Helper. Are there contradictions in Qur'an?

And do we really associate Partners to Allah when we believe that Gabriel (as), some righteous believers and angels can also be our Mawla (guardians) and Naseer (helpers), along with Allah?

If we still follow the Literal Approach and Self Defined definition of Shirk by our Salafi friends, then certainly we are going to make Allah himself a Mushrik (naudo-billah), and along with Him all those too, who believe in Whole Qur'an.

And please also look at this verse.

لَكُمْ لاَ تُقَاتِلُونَ فِي سَبِيلِ اللّهِ وَالْمُسْتَضْعَفِينَ وَمَا
وَالنِّسَاء وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا مِنَ الرِّجَالِ
هَـذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن أَخْرِجْنَا مِنْ
وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا لَّدُنكَ وَلِيًّا

[Yusufali 4:75] ?.. Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect (Waliyan)**; and raise for us from thee one who will help** (Nasira) **(us)!"**

When Allah is enough as Protector (Waliyan) and Helper (Nasira), then why these people asked Allah for another person who should protect and help them?

And when Allah is giving the attributes of Wilayat (protection) and Nusrat (help) to this person, then why to claim that no one other than Allah can Benefit us (either by protecting or helping)? Indeed there are pious people of Allah, who can Benefit us by the permission of Allah.

<u>And it is not shirk to take these Awliya (friends of Allah) too as our Protectors and Helpers, along with Allah (i.e. they are not separated from Allah in these attributes, but Allah has kept them with Him).</u>

And the opposite party is Shaitan and his Awliya (friends). If we take Shaitan or his Awliya as our Protector and Helper, then surely it is Shirk.

وَالصَّلاَةِ أَيُّهَا الَّذِينَ آمَنُواْ اسْتَعِينُواْ بِالصَّبْرِ يَا

[Pickthal 2:153] O ye who believe! Seek help in steadfastness and prayer.

NOTE: There are a lot of more verses of Qur'an and Ahadith, where help and benefit has been sought allegorically by others than Allah. And one is not allowed to interpret them literally, otherwise several contradictions will appear in Qur'an.

2.8 Did Prophet Yusuf (as) become a Mushrik, when he said "Lord" to his Egyptian Master?

And if Salafi are still not ready to accept the use of figurative expressions, then we challenge them to answer this question that why Prophet Yusuf (as) used the word "Rabi" (lord) for his Egyptian Master:

بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الأَبْوَابَ وَرَاوَدَتْهُ الَّتِي هُوَ فِي
مَعَاذَ اللّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ وَقَالَتْ هَيْتَ لَكَ قَالَ
الظَّالِمُونَ إِنَّهُ لاَ يُفْلِحُ

[Yusufali 12:23] But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: <u>"Allah forbid! truly (thy husband) is my lord!</u> he made my sojourn agreeable! truly to no good come those who do wrong!"

Need we to comment any more about figurative expressions in Qur'an?

(For us it is clear that Yusuf(as) used this word in figurative sense, as he was grown up in the house of his Egyptian Master)

Maulana Maudoodi's attempt to change the meaning of above verse in order to suit it to Salafi Doctrine

The above verse of Prophet Yusuf (as) is the biggest blow to the Salafi doctrine, and they are unable to digest it.

Maulana Maudoodi (Alaihi Rehma) is a famous Deobandi scholar from Pakistan and his "Tafheem-ul-Quran" is known as one of the best "Tafseer" of Qur'an vouched as a masterpiece by the Deobandi and Salafi alike. When it came to the above verse, he was unable to digest it and he tried his utmost to change the meaning of above verse, in order suit the aqeedah of the Salafi and Deobandi.

Let's see what he wrote:

" Normally the "Mufassireen" (have committed a mistake and) taken from it that Yusuf (as) used the word of "rabi" (lord) for his Egyptian Master that how could he fornicate with his wife, as this would contravene his loyalty. But it is not suitable for the Prophets to commit a sin for the sake of others, instead of for the sake of Allah. And in the Qur'an too, there is no example that any of Rasool ever used the word of "lord" for anyone except Allah."

It's a very lame excuse from an Alim like Maulana Maudoodi. Qur'an is so clear on this point that there is almost no other "Mufassir" until this century who understood the above verse in a way that Maulana Maudoodi suggested.

Let us see the 2 preceding verses before verse 12:23.

الَّذِي اشْتَرَاهُ مِن مِّصْرَ لاِمْرَأَتِهِ أَكْرِمِي مَثْوَاهُ وَقَالَ
يَنفَعَنَا عَسَى أَن

[Yusufali 12:21] The man in Egypt who bought him, said to his wife: "Make his stay (among us) ????????? honourable: may be he will bring us much good, or we shall adopt him as a son??

بَيْتِهَا عَن نَّفْسِهِ وَغَلَّقَتِ الأَبْوَابَ وَرَاوَدَتْهُ الَّتِي هُوَ فِي
مَعَاذَ اللّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ وَقَالَتْ هَيْتَ لَكَ قَالَ
الظَّالِمُونَ إِنَّهُ لاَ يُفْلِحُ

[Yusufali 12:23] But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! he made my sojourn ????????? agreeable! truly to no good come those who do wrong!"

So, verse 12:21 is enough to explain that to whom Yusuf (as) addressed as "Rabi" (lord) in the verse 12:23 . That's why all the Muafassirin up till now came to this same conclusion. But since this verse is in direct contradiction to the Salafi self-made doctrine of Tawheed and literalism, Maulana Maudoodi tried his best to give it an another shape, in order to accommodate the views of his Madhab and those of his Salafi friends.

[Even the Saudi published Qur'an in Urdu (which is distributed freely among the people in Pakistan) has also accepted that in above verse Yusuf (as) used the words of "lord" for his Egyptian master.]

After reading the "Commentary of Qur'an" by Maulana Maudoodi, it becomes clear that in case of Tawassul, he is even more extreme than Salafi from Saudi Arabia. This can be seen at several places.

For example, verse [20:96] says that there was Barakah in the dust from where Jibrael (as) passed away. Saudi published Qur'an in Urdu accepted this Barakah, even it is against though their doctrine. But Maulana Maudoodi in his "Tafheem" tried his best to change the meaning of verse and refused to accept any Barakah in it (in next chapter we will discuss on this verse [20:96] in detail Insha-Allah.

Some more Examples of Figurative Expressions in Qur'an

from our article Can the dead hear?

Allah uses the attribute of Karim for himself.

[Yusufali 27:40]...... truly my Lord is Free of all Needs, Supreme in Honour !"

Yet Allah in this same Qur'an also says about his Rasool [saww]:

[Yusufali 69:40] That this is verily the word of an honoured messenger;

Indeed Karim (honoured), when attributed to Allah then it is in it's literal meaning, and when attributed to Rasool Allah [saww] then it is in it's figurative/ allegorical meaning. Or do you believe that Allah is himself committing shirk by attributing his characteristic to others than him?

Qawi is an attribute of Allah, yet the Qur'an testifies that Rasool Allah [saww] is also Qawi.

Allah says about himself in Qur'an:

[Yusufali 22:74]...for Allah is He Who is strong and able to Carry out His Will.

And at the same time Qur'an says about Rasool Allah [saww]:

[Yusufali 81:20] Endued with Power, with rank before the Lord of the Throne,

Is Allah committing here shirk by attributing his Characteristic to Rasool Allah [saww]?

In fact, there are several times that Allah is be-stowing a mark of honour on his Prophets [as] by attributing some of his Characteristics for them in Qur'an. For example:

Alim (Knowing): An attribute of Allah, yet Ismail [as] is also remembered as Alim.

Halim (Forbearing): An attribute of Allah, yet Ibrahim and Ismail [as] are remembered as Halim

Shakur (Thankful): An attribute of Allah, yet Nuh [as] is also remembered as Shakur.

Barr (Devoted): An attribute of Allah, yet Isa and Yahya [as] are remembered as Barr

and many more...

Conclusion:

The same Attributes of Allah have been used By Allah for His servants too. But it doesn't mean that these servants of Allah have become Shareholders of these Attributes with Allah. They are not the owner, but only given a part of it by Allah out of his bounty and mercy.

The Salafi cannot simply deny these established proofs from Quran and Sunnah by using their Conjecture (Qiyyas) only.

When we say Allah is Karim, then it is in Absolute/Real sense. And when we say that Rasool Allah [saww] is Karim then it is not in Absolute and Real sense, but we have to do Taweel (Elucidation) that this expression has been used here in figurative/ allegorical sense.

And if the Salafi are still not ready to accept that there is Majaaz in Quran which needs Taweel, then they surely make all the Muslims Mushrik, along with Allah and his beloved Rasool [saww].

2.9 Difference between Special and Common Attributes of Allah (swt)

In order to understand what is Tawheed and what is Shirk, it is very important to understand the difference between Special and Common Attributes of Allah (swt).

Special attributes are those, which Allah (swt) has only reserved for Himself. For example "Worship" is reserved for Allah only (for Signs of Allah i.e. Sha'ir Allah, there is only reverence, but no worship). Making Shariah is only a work of Allah and no one can make even a small law at his own.

Whole of Surah Ikhlas is full of these special attributes of Allah (swt):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ

[Yusufali 112:1] Say: He is Allah, the One and Only;

اللَّهُ الصَّمَدُ

[Yusufali 112:2] Allah, the Eternal, Absolute;

لَمْ يَلِدْ وَلَمْ يُولَدْ

[Yusufali 112:3] He begetteth not, nor is He begotten;

وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ

[Yusufali 112:4] And there is none like unto Him.

1. But it is not worshipping Rasool Allah (saww) to say that he is karim
2. And it is not worshipping Rasool Allah (saww) to say that he enrich us through his grace (Fadhl)
3. And it is not worshipping Rasool Allah (saww) to say that he is our Wali
4. And it is not worshipping Rasool Allah (saww) to say that he benefit us through his intercession
5. And it is not worshipping Rasool Allah (saww) to say that he helps us by the permission of Allah (swt)?..

If Salafi don't differentiate between these Special and Common type of attributes, then surely they are going to make all of us Mushrikeen along with Allah and his beloved Rasool (saww).

2.10 Salafiyya vs. Jahmiyya

The highly praised Alim of Salafi "Abu Muntasir" writes in his famous booklet "Understanding the Evils of Innovations":

"The Jahmiyya were a group of people, who denied the attributes of Allah using logic and argumentation, because they thought that would make Allaah similar to a man!"

But when we look at the behaviour of present day Salafi, it seems that:

"The present day Salafiyya are a group of people, who deny the attributes of Rasool Allah [saww], because they think that would make Rasool Allah [saww] similar to Allah!"

And Allah knows the best.

3. Is it shirk to believe that Rasul'Allah[saww] can also benefit/help us, along with Allah?

Unfortunately, the disease of Literalism has compelled our Salafi friends to make a lot of amendments in Islamic Sharia by declaring a lot of things Haram.

For example, we believe that Rasool Allah [saww] can also benefit us (Muslims) along with Allah (by His permission)..

But for our Salafi friends, all this is nothing than worshipping Rasool Allah [saww] by making him a partner of Allah in His attributes.

قُلْ أَنَدْعُو مِن دُونِ اللّهِ مَا لاَ يَنفَعُنَا وَلاَ يَضُرُّنَا

[Yusufali 6:71] Say: Shall we call on that besides Allah, which does not benefit us nor harm us.

Mr. Khidr from Ansar.org represents this belief of Salafi in the following words:

Ansar.org states:
"It should be borne in mind that mankind, can neither inflict anybody with harm nor confer benefit to him whatever their ranks and prestige may be in the sight of God Almighty. For Only God Almighty can cause harm or bring benefit to us."

And Abu Aminah Bilal Philips (one of the most respected Salafi 'ulama) represents this belief of Salafi in the name of "Tauheedul Ebadah" in the following words:

Bilal Philips states:
"The confirmation of Tawheed al-'Ebaadah conversely necessitates the denial of all forms of intercession or association of partners with Allaah ?..And, Allaah, Most Great and Glorious, said:
قَالَ أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ
[Yusufali 21:66] (Abraham) said, "Do ye then worship, besides Allah, things that can neither be <u>of any good (benefit) to you nor do you harm?"</u>

Please note that above mentioned verse is only meant for Kuffar and their idols. But Salafi want to apply all these types of verses to Muslims and Rasool Allah [saww] .

There are other verses of Qur'an and several Ahadith, which confirm that Rasool Allah [saww] has been given the power to benefit the Muslims. But Salafi, in order to defend their doctrine,

completely neglect those parts of the Qur'an and Sunnah.

Let us seek more guidance from Qur'an and Sunnah in this regard.

3.1 Ummul Momineen Aisha and Asma bint Abu Bakr used to seek cure against diseases through Shirt/(jubba/robe) of Rasool Allah[saww]

Sahih Muslim, 1st Chapter of book of Clothing:

`Abd Allah, the freed slave of Asma' the daughter of Abu Bakr, the maternal uncle of the son of `Ata', said:

???. She (Asma bint Abu Bakr) said: "Here is the cloak (jubba) of Allah's Messenger," and she brought out to me that cloak made of Persian cloth with a hem of (silk) brocade, and its sleeves bordered with (silk) brocade, and said:

"This was Allah's Messenger's cloak with `A'isha until she died, then I got possession of it. The Apostle of Allah used to wear it, <u>and we washed it for the sick so that they could seek cure thereby</u>."

- Can anyone still deny the witnesses of Ummul Momineen Ayesha and her sister Asma bint Abu Bakr that even the jubba of Rasool Allah [saww] was also able to benefit and cure the sick?

- Did Ummul Momineen Hadhrat Ayesha and her sister Sahabia Asma bint Abu Bakr made that jubba of Rasool Allah [saww], a partner to Allah by seeking benefit through it?

- Why didn't they asked Allah DIRECTLY for the cure from sicknesses?

- Did they really sought help from that jubba in a Literal Sense that it had Absolute power to benefit them. Or they actually sought help from Allah, but from seeking help from jubba, they only meant that Barakah of Rasool Allah [saww] also includes in their request to Allah?

3.2 Very Important Rule Literal Approach vs. Hidden Intention

Even if the name of Allah was not mentioned by Aisha and Asma bint Abu Bakr, when they sought help from jubba of Rasool Allah [saww], but still all (including Salafi) believe that they didn't commit Shirk.

1. There are 2 ways to understand these kind of actions:
2. Literal Approach, which shows the Apparent (Dhahir) meaning, i.e. help was sought by the jubba.
3. Hidden Intention, which tells that asking of help by jubba was only in allegorical sense. But in reality, they were seeking help from Allah. And hidden intention is a thing, which always have to be given preference over literal approach.

Salafi Double Standards: Even our Salafi friends suffer with the disease of Literalism, but still they are able to understand the Hidden Intentions of Ayesha and Asma bint Abi Bakr in this case.

But when it comes to our asking for help from Rasool Allah [saww] in allegorical sense (and in reality, we are asking from Allah), they are simply denying the existence of any such "Hidden Intention". And they start coming up with all the verses of Qur'an which are actually referring to Kuffar and their idols.

And if they think that they are the Truthful Ones, then why don't they paste their favourite verse upon Aisha and her sister Isma bint Abu Bakr:

نَعْبُدُ وإِيَّاكَ نَسْتَعِينُ إِيَّاكَ

1:5 "You alone do we worship and from You alone do we seek help"

And why don't they paste all the verses of Qur'an in which Allah says that beside Allah, no one can benefit or harm them:

أَفَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنفَعُكُمْ شَيْئًا وَلَا قَالَ يَضُرُّكُمْ

[Yusufali 21:66] (Abraham) said, "Do ye then worship, besides Allah, things that can neither be <u>of any good (benefit) to you nor do you harm?</u>"

Is this not a double standard?!

3.3 According to Qur'an, Even the Shirts of Prophets (as) can benefit / help us

Allah testifies in Qur'an that even the Shirt of Prophet Yousuf (as) was able to benefit the others, and had the power of giving sights to the blind.

بِقَمِيصِي هَـذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ اذْهَبُواْ بِأَهْلِكُمْ أَجْمَعِينَ بَصِيرًا وَأْتُونِي

[Yusufali 12:93-96] "Go with this my shirt, and cast it over the face of my father: he will come to see (clearly)??????.Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight.

With this verse in mind we would like to pose some questions to the Salafi:

1. Can anybody still deny the witness of Qur'an and say that it is associating partners to Allah, when we say that the shirt of Yusuf (as) also got the power to benefit others?
2. Did Prophet Yaqoob (as) commit shirk by seeking the benefit/help from the Shirt of Yusuf (as), instead of asking it DIRECTLY from Allah?

3. If simply the shirt of 'a' Nabi (a material possession 'non-living') has the power to restore one's eyesight, then by the same token why is it Bidahto seek blessings / cure by touching the grave of Rasulullah (s) who was after all the Chief of all Prophet's?

4. Would touching a shirt have greater healing powers than touching the grave of Rasulullah (s)? If the Salafi claim that Rasulullah (s) is DEAD, then what about a Shirt is that a living organism?

3.4 Umm Salama used to seek help / benefit from Hairs of Rasool Allah [saww] against Diseases and against the Evil Eye

Bukhari narrates in his *Sahih* in the Book of Clothing, under the chapter entitled "What is mentioned about gray hair:

`Uthman bin `Abd Allah ibn Mawhab said, "My people sent me with a bowl of water to Umm Salama." Isra'il approximated three fingers indicating the small size of the container in which there was some hair of the Prophet. `Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salama (and she would dip the Prophet's hair into it and it would be drunk). I looked into the container (that held the hair of the Prophet) and saw a few reddish hairs in it."
Sahih al-Bukhari, Volume 7, Book 72, Number 784

- Can anyone still deny that Rasool Allah [saww] can benefit us?
- Did Umm Salama become a Mushrik for not asking Allah DIRECTLY for health against disease and protection against evil eye?
- Can anyone deny the existence of this rule? (Salafi don't deny it in case of Umm Salama and don't label her a Mushrika, but do deny it in our case and issue the fatwa of shirk against us)

Anas said: "When the Prophet shaved his head (after pilgrimage), Abu Talha was the first one to take of his hair."
Sahih Muslim Book 007, Number 2991

Anas also said: "The Prophet threw stones at al-Jamra, then sacrificed, then told the barber to shave his head right side first, then began to give the hair away to the people."
Sahih Muslim Book 007, Number 2992

Anas said: "Talha was the one distributing it."
Sahih Muslim Book 007, Number 2993

3.5 Rasool Allah [saww] used to benefit the newborns by reading upon them and by giving his [saww] blessed breath and saliva in the mouth of newborns

The Prophet had everyone in Madina bring their newborn, whom he would read upon and into whose mouth he would do nafth and tifl (breath mixed with saliva). He would instruct their mother not to suckle them that day until nightfall. He did the same later in Mecca.
Bukhari Volume 5, Book 58, Number 248

The names of over 100 of the Ansar and Muhajirin who received this particular blessing have been transmitted with isnads, and are found in the main books of biographies.

Can anyone still deny that Rasool Allah [saww] has been given with no power to benefit us, and can anyone believe that we worship him by seeking Benefit from him?

3.6 Tabarrukat of Aale Musa and Aale Haroon benefited Bani Israel

Allah says in Qur'an:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَن يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلآئِكَةُ إِنَّ فِي ذَلِكَ لآيَةً لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ

[Pickthal 2:248] And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.

Ibne Kathir says in his Tafseer, that in that ark, there were Tabarukkat of Musa (as) and Haroon (as), like their shoes, turbans and other things. Bani Israel were ordered to put an arch in front of them during the wars. And due to the barakah of that arch, they defeated their enemies.

Now question is why didn't Allah (swt) place the "SAKINA" (i.e. comfort / tranquillity / peace of reassurance) directly into the hearts of Bani Israel Rather than do this He (swt) placed it into that Arc (which contained the Tabarukkat of Aale Musa and Aale Haroon).

But for Salafi, it is still worshipping and Shirk to believe that Rasool Allah [saww] can benefit us along with Allah (by his permission).

3.7 Rasool Allah [saww] thought that his [saww] Shirt, Breath and Saliva could benefit the people

Narrated Jabir:
The Prophet came to (the grave of) 'Abdullah bin Ubai after his body was buried. The body was brought out and then the Prophet put his saliva over the body and clothed it in his shirt.
Bukhari, Volume 2, Book 23, Number 360

- Is the witness of Rasool Allah [saww] not enough that even his [saww] Shirt, Breath and Saliva can also benefit the others from the punishment of grave?
- Did Rasool Allah [saww] really commit shirk by believing that there are some things (other than Allah) that can confer benefit?

3.8 Rasool Allah [saww] used his [saww] Saliva in order to cure the sick

Narrated Sahl:
On the day (of the battle) of Khaibar the Prophet said, "Tomorrow I will give the flag to somebody who will be given victory (by Allah) and who loves Allah and His Apostle and is loved by Allah and His Apostle." So, the people wondered all that night as to who would receive the flag and in the morning everyone hoped that he would be that person. Allah's Apostle asked, "Where is 'Ali?" He was told that 'Ali was suffering from eye-trouble, so he applied saliva to his eyes and invoked Allah to cure him. He at once got cured as if he had no ailment. The Prophet gave him the flag. 'Ali said, "Should I fight them till they become like us (i.e. Muslim)?" The Prophet said, "Go to them patiently and calmly till you enter the land. Then, invite them to Islam, and inform them what is enjoined upon them, for, by Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels."
Bukhari, Volume 4, Book 52, Number 253

Narrated Yazid bin Abi Ubaid:
I saw the trace of a wound in Salama's leg. I said to him, "O Abu Muslim! What is this wound?" He said, "This was inflicted on me on the day of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet and he puffed his saliva in it (i.e. the wound) thrice., and since then I have not had any pain in it till this hour."
Bukhari, Volume 5, Book 59, Number 517

Need we to give any more comments on Salafi scholarship?

Narrated Thumama:
Anas said, "Um Sulaim used to spread a leather sheet for the Prophet and he used to take a midday nap on that leather sheet at her home." Anas added, "When the Prophet had slept, she would take some of his sweat and hair and collect it (the sweat) in a bottle and then mix it with Suk (a kind of perfume) while he was still sleeping. "When the death of Anas bin Malik approached, he advised that some of that Suk be mixed with his Hanut (perfume for embalming the dead body), and it was mixed with his Hanut.
Bukhari, Volume 8, Book 74, Number 298

3.9 Taking benefits from the places of Standing of the Prophets

Allah says in Qur'an about the benefit of standing place of Ibrahim (as):

فِيهِ آيَاتٌ بَيِّـنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ آمِنًا
وَلِلّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً
وَمَن كَفَرَ فَإِنَّ الله غَنِيٌّ عَنِ الْعَالَمِينَ

[Pickthal 3:97] Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind,

And Allah also tells in Qur'an about the Samari, who took benefit from the dust, from where Jibrael (as) passed away. When Samari put that mud into the idol of calf (which he made

himself), that idol started speaking due to the sacred blessing of that dust. Allah tells us in the Qur'an:

بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ   قَالَ
فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي الرَّسُولِ

[Pickthal 20:96] He (Samiri) said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger (Jibrael), and then threw it in.

Note: Almost all the Ahadith of Rasool Allah (saww) inform us that this messenger was Jibrael (as). Please also note that Maulana Maudoodi contrary to almost all other "Muafassirin" from 1st century up till this 14th century, refused to accept that the Barakah in footsteps of Jibrael (as) here (while this thing goes against the Salafi Doctrine). But Qur'an and Prophetic Ahadith are so much clear that even Saudi Published Urdu Qur'an also accepted the Barakah in the footsteps of Jibrael (as).

And also when one blind Sahabi asked Rasool Allah [saww] to pray in one part of his house, so that he can take that place as place of worship and attain benefit from it's barakah.

Narrated Mahmuid bin Rabi' Al-Ansari:
'Itban bin Malik used to lead his people (tribe) in prayer and was a blind man, he said to Allah's Apostle , "O Allah's Apostle! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please pray at a place in my house so that I can take it as a Musalla (praying place)." So Allah's Apostle went to his house and said, "Where do you like me to pray?" 'Itban pointed to a place in his house and Allah's Apostle, offered the prayer there
Bukhari, Volume 1, Book 11, Number 636

See also:
1. Sahih Muslim Book 001, Number 0053
2. Malik's Muwatta book 9, Number 9.24.89

And also the Sahaba used to get benefit of Barakah by the house in which Rasool Allah [saww] entered.

Narrated Abu Burda: When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house in which the Prophet entered?
Bukhari, Volume 5, Book 58, Number 159

3.10 Sahaba seeking help/benefit in need from hands of Rasool Allah [saww]

The first hadith Imam Ahmad related from Anas ibn Malik in his Musnad is:

"The whole Community of the people of Madina used to take the hand of the Prophet and rush to obtain their need with it."
Ahmad Musnad 3:98 #11947
Source: Encyclopedia of Islamic Doctrine - (Cached)

Narrated 'Aisha:
The Prophet, during his fatal ailment used to blow (on his hands and pass them)

over his body while reciting the Mu'auwidhat (Surat-an-Nas and Surat-al-Falaq). When his disease got aggravated, I used to recite them for him and blow (on his hands) and let him pass his hands over his body because of its blessing. (Ma'mar asked Ibn Shihab: How did he use to do Nafth? He said: He used to blow on his hands and then pass them over his face.)
1. Bukhari, Volume 7, Book 71, Number 647
2. Malik in al-Muwatta; Book 50; Number 50:4:10

Umm Aban, daughter of al-Wazi` ibn Zari` narrated that her grandfather Zari` al-`Abdi, who was a member of the deputation of `Abd al-Qays, said: "When we came to Medina, we raced to be first to dismount and kiss the hand and foot of Allah's Apostle... (to the end of the hadith)"
Abu Dawud, 41: 5206
Source: Encyclopedia of Islamic Doctrine - (Cached)

al-Tabarani in al-Awsat and al-Kabir (4:16), and Imam Ahmad in his Musnad (5:67-68) with a sound chain as stated by al-Haythami in *al-Zawa'id* (4:211) narrated through Handhalah Ibn Hudhaym that the latter went with his grandfather, Hudhaym, to the Prophet.

Hudhaym said to the Messenger of Allah: "I have sons and grandsons, some of whom are pubescent and others still children." Motioning to the young child next to him, he said: "This is the youngest." The Prophet brought this young child whose name was Handhalah next to him, wiped on his head, and told him, "barakallahu fik," which means: "May Allah bless you." After that, people started to bring Handhalah a person with a swollen face or a sheep with a swollen udder. Handhalah would place his hand on that part of his head the Prophet wiped, then touch the swollen part and say Bismillah, and the swelling would be cured.

3.11 Companions of Rasool Allah [saww] sought barakah from his Grave

Dawud ibn Salih says: "[The Caliph] Marwan [ibn al-Hakam] one day saw a man placing his face on top of the grave of the Prophet. He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "Yes; I came to the Prophet, not to a stone."
1. Ibn Hibban in his Sahih, Ahmad (5:422)
2. Tabarani in his Mu`jam al-kabir (4:189) and his Awsat according to Haythami in al-Zawa'id (5:245)
3. al-Hakim in his Mustadrak (4:515); both the latter and al-Dhahabi said it was sahih.
4. al-Subki in Shifa' al-siqam (p. 126)
5. Ibn Taymiyya in al-Muntaqa (2:261f.)
6. Haythami in al-Zawa'id (4:2)
Source: Encyclopedia of Islamic Doctrine - (Cached)

Mu`adh ibn Jabal and Bilal also came to the grave of the Prophet and sat weeping, and the latter rubbed his face against it.
Ibn Majah 2:1320
Source: Encyclopedia of Islamic Doctrine - (Cached)

Narrated Hisham's father:
'Aisha said to 'Abdullah bin Az-Zubair, "Bury me with my female companions (i.e. the wives of the Prophet) and do not bury me with the Prophet in the house, for I do not like to be regarded as sanctified (just for being buried there)."

Narrated Hisham's father: 'Umar sent a message to 'Aisha, saying, "Will you allow

me to be buried with my two companions (the Prophet and Abu Bakr) ?" She said, "Yes, by Allah." though it was her habit that if a man from among the companions (of the Prophet) sent her a message asking her to allow him to be buried there, she would say, "No, by Allah, I will never give permission to anyone to be buried with them."
Bukhari, Volume 9, Book 92, Number 428

Please pay attention to the words of Aisha, when she says:

"?and do not bury me with the Prophet in the house, for I do not like to be regarded as sanctified (just for being buried there)."

These words tell themselves that Sahaba Karam regarded the grave of Rasool Allah [saww] as sanctified (and that is contrary to Salafi doctrine, who regard grave of Rasool Allah [saww] as almost an idol and a source of Shirk. Naudobillah).

3.12 Rasool Allah (saww) ordered Sahaba to seek Barakah from the well, where she-camel of Salih drank water

Narrated 'Abdullah bin 'Umar:
The people landed at the land of Thamud called Al-Hijr along with Allah's Apostle and they took water from its well for drinking and kneading the dough with it as well. <u>(When Allah's Apostle heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Salih) used to drink.</u>
Bukhari, Volume 4, Book 55, Number 562

3.13 Respecting valley of Tuwa and seeking Barakah from it is not worshipping it

طُوًى أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ إِنِّي

[Pickthal 20:12] Lo! I, even I, am thy Lord, So take off thy shoes, for lo! thou art in the holy valley of Tuwa.

3.14 Umar and Hajar-e-Aswad

Umar while visiting the Kaba, said before the Hajar al-aswad, "You cannot do anything! But I kiss you in order to follow Rasulullah ('alaihi 's-salam)." 'Ali (as) said upon hearing this, "Rasulullah (saww) said, 'On the Day of Judgment, the Hajar al-aswad will intercede for people.' " [This hadith is reported by at-Thirmidhi, an-Nasai, al-Baihaki, at-Tabarani and al-Bukhari in his History.] And 'Umar thanked 'Ali (as).
Source: Religion reformers in Islam - (Cached)
See also: "Al-Farooq" by Shibli Naumani, page 323, published by Maktaba Rehmania, Pakistan

Note: Salafi and Deobandies propagate the distorted version of above tradition. They tell only till Umar's words and all together hide the saying of Mawla Ali (as) regarding intercession of Hajar-e-Aswad on day of judgement. Detail discussion on this distorted tradition is coming at the end of this article. Insha' Allah.

3.15 Salafi attitude towards such type of Ahadith

Salafi are not ready to take guidance from this part of Qur'an and Sunnah since it is in direct contradiction to their doctrine of Literalism. It is unfortunate that their Ulama try their best to hide / neglect such type of Ahadith in order to keep the people ignorant of them.

That is why most of the simple people, who follow the Salafi path, they are fully unaware of existence of this part of Qur'an and Sunnah. These poor people are following only that, which the Salafi Ulama tell them.

4. Asking Allah Directly, or Asking Allah Indirectly through Rasul'Allah[saww]

4.1 Introduction

The Salafi Self Invented Logic is this that Allah can Only be Asked Directly. And it is Shirk to believe that Allah has put some Mediums between Him and His creatures. They say:

> If Allah is (naudo-billah) Deaf that He cannot hear us directly?
>
> Or if He is blind that He cannot see us?

And they quote a lot of verses from Qur'an in their defense. For example:

أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ وَنَحْنُ

[Yusufali 50:16] ...... (Allah says) for We are nearer to him than (his) jugular vein.

سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ وَإِذَا
دِعَانِ فَلْيَسْتَجِيبُواْ لِي وَلْيُؤْمِنُواْ بِي لَعَلَّهُمْ الدَّاعِ إِذَا
يَرْشُدُونَ

[Yusufali 2:186] ?.. When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me:

So Salafi logic is, if Allah is so near to us, and when He can hear us, and when He has all the powers, ... then why to look at others to approach to Him. For them, Allah has not put any barriers between Him and His creature, and can be approached directly.

Our Response:
Salafi are only selective in quoting the Qur'an. They are not taking the whole Qur'an and Sunnah into consideration and they are only following their logic, while we follow the Logic of Qur'an. Let us see the whole message of Qur'an and then let us decide what is the truth.

4.2 Allah wants to include Rasool Allah [saww] between Him and His creatures, while Salafi want to exclude Rasool Allah [saww] between them and Allah

Allah says in Qur'an:

أَنَّهُمْ إِذ ظَّلَمُواْ أَنفُسَهُمْ جَآؤُوكَ فَاسْتَغْفَرُواْ اللّهَ وَلَوْ
رَّحِيمًا وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُواْ اللّهَ تَوَّابًا

[Yusuf Ali 4:64] ...... If they had only, when they were unjust to themselves, <u>come unto thee</u> and asked Allah's forgiveness, <u>and the Messenger had asked forgiveness for them</u>, they would have found Allah indeed Oft-returning, Most Merciful.

All the Mufassireen of Qur'an (including the Salafi Mufassireen) are unanimous that this verse was revealed when some of the Sahaba made a severe mistake. Afterwards, they realized their mistake and wanted to do Tawba (asking forgiveness from Allah for their sin).

And they asked Allah DIRECTLY for the forgiveness. But look carefully, how Allah responded:

Allah rejected to accept their DIRECT request of forgiveness.

Then Allah ordered them to first to go to Rasool Allah [saww], and then to ask Allah for the forgiveness.

And Rasool Allah [saww] must also ask for their forgiveness.

Allah told those Sahaba, that if they act upon these steps (i.e. to include Rasool Allah [saww] in their request for forgiveness), only after that they will find Allah indeed Oft-returning, Most Merciful.

Now the following questions arise in the mind:

It was a matter between Allah and those Sahaba. Rasool Allah [saww] had nothing to do with it. Then still why he [saww] had been involved in this case?

Is Allah dependant on the "Astaghfar" of Rasool Allah [saww], in order to give forgiveness to anyone? Then why not those Sahaba **DIRECTLY** asked the forgiveness, and why not Allah forgave them **DIRECTLY?**

Allah himself asks Muhammad [saww] to do "Astaghfar" for others. But why Allah (swt) want to give "Extra Duty" to Muhammad (saww)? After all, Muhammad (saww) didn't commit any mistake, they why this "Extra Burdon" on him to do "Astaghfar" for others?

NOTE: This is not the only place where Allah asked His beloved Rasool [saww] to ask forgiveness on the behalf of others, but Allah has been constantly asking His beloved Rasool [saww], in the Qur'an, to do Astaghfar for his Ummah.

[Pickthal 3:159] .... So pardon them and ask forgiveness for them.

[Pickthal 4:106-107] And seek forgiveness of Allah (for others). Lo! Allah is ever Forgiving, Merciful. And plead not on behalf of (people) who deceive themselves.

[Pickthal 8:33] But Allah would not punish them while thou wast with them, nor will He punish them while they seek forgiveness.

[Pickthal 9:80-84] Ask forgiveness for them (O Muhammad), or ask not forgiveness for them; though thou ask forgiveness for them seventy times Allah will not forgive them. ??. And never (O Muhammad) pray for one of them who dieth, nor stand by his grave.

[Pickthal 9:103] Take alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them.

[Pickthal 9:113] It is not for the Prophet, and those who believe, to pray for the forgiveness of idolaters even though they may be near of kin (to them) after it hath become clear that they are people of hell-fire.

[Pickthal 24:62] ?So, if they ask thy leave for some affair of theirs, give leave to

whom thou wilt of them, and ask for them forgiveness of Allah.

[Pickthal 47:19] ..So know (O Muhammad) that there is no Allah save Allah, and ask forgiveness for thy sin and for believing men and believing women.

[Pickthal 60:12] ?then accept their allegiance and ask Allah to forgive them.

[Pickthal 63:5-6] And when it is said unto them: Come! The messenger of Allah will ask forgiveness for you! They [the hypocrites] avert their faces and thou seest them turning away, disdainful. Whether thou ask forgiveness for them or ask not forgiveness for them is all one for them; Allah will not forgive them.

4.3 Hundreds of Ahadith Show that Sahaba asked Allah through Wasilah of Rasool Allah (saww)

Let me quote some of the Ahadith from our previous Chapter 3.

Sahih Muslim, 1st Chapter of book of Clothing:

`Abd Allah, the freed slave of Asma' the daughter of Abu Bakr, the maternal uncle of the son of `Ata', said:

???. She (Asma bint Abu Bakr) said: "Here is the cloak (jubba) of Allah's Messenger," and she brought out to me that cloak made of Persian cloth with a hem of (silk) brocade, and its sleeves bordered with (silk) brocade, and said:

"This was Allah's Messenger's cloak with `A'isha until she died, then I got possession of it. The Apostle of Allah used to wear it, <u>and we washed it for the sick so that they could seek cure thereby.</u>"

> Allah is indeed closer to us than our jugular vein, but why then these 2 ladies sought health from Juba of Rasool Allah (saww), instead of asking Allah **Directly**?
>
> Did these 2 ladies thought that Allah is (Naudobillah) deaf that He could not hear their prayers **Directly**?

Need we to comment any more?

Here one more Hadith from Umm-ul-Momineen Umm Salama. Bukhari narrates in his Sahih in the Book of Clothing, under the chapter entitled "What is mentioned about gray hair:

`Uthman bin `Abd Allah ibn Mawhab said, "My people sent me with a bowl of water to Umm Salama." Isra'il approximated three fingers indicating the small size of the container in which there was some hair of the Prophet. `Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salama (and she would dip the Prophet's hair into it and it would be drunk). I looked into the container (that held the hair of the Prophet) and saw a few reddish hairs in it."
Sahih al-Bukhari, Volume 7, Book 72, Number 784.

No comments from our side anymore. Please see all the Ahadith in our previous chapter, which show that Sahaba Karam asked Allah (swt) through the Wasila of Rasool Allah (saww).

4.4 Our Challenge that Rasool Allah [saww] was not a Salafi

Due to the presence of above verses, it was a common practice among Sahaba Karam, that they visited Rasool Allah [saww] and asked him to do Dua to Allah on their behalf.

We challenge that Rasool Allah [saww] was not a Salafi, otherwise he would have told the Sahaba things like this:

> Why they make him a Wasila between them and Allah, like Kuffar used to do with their idol gods?
>
> They don't need him [saww] to bring their message to Allah, as He can hear their each and every call himself, as He is closer to them than their jugular vein.
>
> Go and ask Allah **DIRECTLY**.

Contrary to all this, Rasool Allah [saww] encouraged this practice and always did Dua for them.

4.5 Hadhrat Musa (as) was also not a Salafi

Allah says in Qur'an:

عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَى وَقَطَّعْنَاهُمُ اثْنَتَيْ
قَوْمُهُ أَنِ اضْرِب بِّعَصَاكَ الْحَجَرَ مُوسَى إِذِ اسْتَسْقَاهُ
عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ فَانبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ
الْغَمَامَ وَأَنزَلْنَا عَلَيْهِمُ الْمَنَّ مَشْرَبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ
مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَالسَّلْوَى كُلُواْ مِن طَيِّبَاتِ
يَظْلِمُونَ وَلَـكِن كَانُواْ أَنفُسَهُمْ

[Yusuf Ali 7:160] ?We directed Moses by inspiration, when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs:?? We gave them the shade of clouds, and sent down to them manna and quails,

Did Prophet Moses (as) told his Ummah that:

> They committed shirk by asking him (as) for water. They must have asked Allah DIRECTLY for water, because He is the only Provider of every thing.
>
> And why Allah kept quite on this shirk and not threatened/corrected them upon it. Contrary to threatening them, Allah bestowed them with Man-o-Salwa and His other blessings.

4.6 Prophet Yaqoob (as) was also not a Salafi

Allah says in Qur'an:

يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ قَالُواْ

الرَّحِيمُ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّيَ إِنَّهُ هُوَ الْغَفُورُ قَالَ

[Pickthal 12:97-98] They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful. He said: I shall ask forgiveness for you of my Lord. Lo! He is the Forgiving, the Merciful.

If Prophet Jacob (as) had been a Salafi, he (as) would have told his sons why they had come to him. They must go and ask Allah **DIRECTLY** for forgiveness of their sins.

And Allah is also not a Salafi. Had He been a Salafi, He would have become double angry with Jacob (as) and his sons, instead of forgiving them.

4.7 Salafi Aqeedah vs. Our (Shia and Ahle-Sunnah brothers) Aqeedah about asking Allah through Rasool Allah [saww]

We believe that Allah swt is closer to us than jugular vein, and He has all the power to hear us directly and to fulfill our demands. And there is no harm in asking Allah directly.

But we also believe if the intercession of Rasool Allah [saww] also includes in our petitions to Allah, then it is a better way to approach Allah. And this is a proved fact by Qur'an and Sunnah.

It is same as Allah also hears us when we pray in our houses. But if the Dua is made in Holy Kaba, then barakah of Masjid-ul-Haram also includes in it and chances of acceptance of our prayers increase.

If Salafi want to demolish this practice of Islam in name of Shirk (while it goes against their self made Aqaed), then we are not ready for this innovation.

Allah has promised Rasool Allah [saww] that He has raised high his [saww] Dhikr along with His Dhikr. Allah says in Qur'an:

لَكَ ذِكْرَكَ وَرَفَعْنَا

[Yusufali 94: 4] And (didn't We) **raised high the esteem** (Dhikr) **(in which) thou (Muhammad) (art held)?**

In comparison to Salafi's usage of Logic and behavior of neglecting that part of Qur'an and Sunnah, which goes against their Aqaed, we don't use our own Logic, and take guidance from whole Qur'an and Sunnah.

We don't make anything Haram on us in name of Shirk and Bidah, which has been made Halal for us from Allah. Qur'an says:

حَرَّمَ زِينَةَ اللّهِ الَّتِيَ أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَاتِ قُلْ مَنْ
الرِّزْقِ قُلْ هِي لِلَّذِينَ آمَنُواْ فِي الْحَيَاةِ الدُّنْيَا مِنَ
يَعْلَمُونَ يَوْمَ الْقِيَامَةِ كَذَلِكَ نُفَصِّلُ الآيَاتِ لِقَوْمٍ خَالِصَةً

[Yusufali 7:32] Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand.

May Allah give us the Taufeeq to act upon the whole of His guidance. Amin.

5. An article by Ahle-Sunnah alim on Shirk

Today, some people, who obviously have no fear of Allah, accuse the simple Muslim of Shirk. This is in spite of the fact that Islam and Shirk are 2 opposing and mutually exclusive phenomenon - Islam came to seek out the roots of Shirk! Further, just as committing Shirk is a major crime, falsely accusing a Muslim of Shirk is also a severe crime.

The Prophet said "Verily, I fear about a man from you who will read the Qur'an so much that his face will become enlightened and he will come to personify Islam. This will continue until Allah desires. Then these things will be taken away from him when he will disregard them by putting them all behind him and will attack his neighbour with the sword accusing him of Shirk. The Prophet was asked - which of the two was commuting Shirk - the attacker or the attacked. The prophet replied - the attacker (the one accusing the other of Shirk).
The classification of this Hadith is Jayyid. (Tafseer ibn Kathir; Vol. 2 p265, Amjid Academy, Lahore Pakistan)

With the grace of Allah, the aforementioned hadith proves that accusing the Ahl-e-Sunnah wal Jamaat of Shirk over every little matter is baseless. In the light of this hadith the judgement issued against us, rather than fitting us, returns back to the accusers and rests with them.

What is Shirk?

It seems appropriate to define Shirk in the light of the Qur'an and Sunnah. There are 3 types of Shirk - Shirk in Worship, Shirk in Personality and Shirk in Attributes.

Shirk in Worship - accepting anyone/ thing other than Allah, as being worthy of worship.

Shirk in Personality - considering any other being equivalent to Allah.

Shirk in Attributes - considering another's attributes similar to the attributes of Allah.

In prohibiting Shirk in worship Allah warns:

"So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord"
Qur'an, Surah Al-Kahf, verse 110

"And your Lord has decreed that you worship none but Him"
Qur'an, Surah Bani Israel, verse 23

In negating Shirk in personally and attributes Allah states:

< to comparable or co-equal none is there>
Qur'an, Surah Al-lkhlaas, verse 4

When Allah will throw the mushrikeen and their deities (idols) into hell, the mushrikeen will cry out to their idols

"By Allah we were truly in a manifest error, When we held you (idols) as equals with the lord of all the worlds"
Qur'an, Surah As-Shu'raa, verse 97 & 98

These verse clearly show that Shirk in Worship, Shirk in personality and Shirk in Attributes are grave crimes. Allah states that Shirk is a major travesty.

"Verily Shirk is a great wrong"
Qur'an, Surah Luqman, verse 3

By Allah! We (Ahle Sunnah) do not commit Shirk in either the worship of Allah nor in His personality and nor in His Attributes.

What is Worship?

It seems necessary to allay any suspicions and confusions by establishing 3 definition of Worship.

Imam Baghwi defines worship as - submitting with humility and humbleness.
Mualim-ut- Tanzeel p.22 vol 1

Allama Alousi writes - `The highest rank of humility is worship'
Ruh-ul-Ma'ani vol 1 p86

Qazi Baidaawi writes - "Worship is the end limit of humility and humbleness."
Baidaawt vol 1 p9

Abu Hayyaan Andlousi writes- "Humbleness is lbadah"
Al Bahr ul Muheet vol 1 p23

Numerous other Mufassireen have provided a similar definition that lbadah is to express the utmost humility in front of someone."

However the heart does not find contentment from such a definition for the following reasons.

1. The companions expressed the utmost humility before the Prophet. It is difficult to envisage any greater humility or humbleness This relationship between the companions and the Prophet can be understood through the following famous incident (which is presented in the words of a Wahabi Scholar Safee-ur-Rehman Mubaarakpuri).

   "After this Urwa came to ascertain the relationship of the Prophet and his Companions. After returning to his colleagues he said "Oh people, I have both been seen the Caesars of Rome and kings such as Negus, (but) I have not seen the Romans show the amount of respect to any of their emperors which the companions of Muhammad show to Muhammad. By God, whenever he would wash (the water) would land into one of their hands and they would rub it over their faces and bodies and whenever he would command anything they would all run to fulfil it. When he spoke they kept their voices muted and through respect they refrain from looking directly at him.
   Ar Raheeq-ul-Makhtoom p.s40, Maktaba Salafia Lahore

2. Standing with folded arms in the prayer constitutes ibaadah and so too does standing after Ruku with open arms. However, similar expressions of humility before the Prophet were deemed respect and not worship. Clearly rubbing saliva on the face is a greater expression of humility than simply standing with folded arms.

3. Qiyaam (standing) in prayer is ibaadah, so too is ruku, sajdah and sitting upon two thighs. All of these actions are expressions of humility, but when compared to sajdah, they are lesser expressions of humility. Thus if worship was only the utmost degree of humility, then qiyaam, ruku and sitting would not be considered ibaadah for they are not the ultimate levels of humility.

4. The mushrikeen of Makkah in explaining their rationale for worshipping idols pleaded:

"We worship them only that they may bring us close near to Allah"
Qur'an, Surah Az-Zumar, verse 3

This verse reveals that although the mushrikeen showed humility before idols, it was not the utmost level of humility. This, they reserved for Allah.

Thus, explaining ibaadah as only the ultimate level of humility leads to difficulty. We must conclude in the light of the above that worship is not simply humility and submission. Rather, worship is to display humility and respect for an entity whilst believing it to be absolute and self existent"

If humility is displayed for someone, if respect is shown for someone whilst considering him not absolute and self-existent - but rather as creation and non-absolute - then this humility is reverence and not worship.

To clarify this further, a number of examples are presented:

In prayer, we stand with our arms folded in decorum. Whilst recognising Allah as absolute and self-existent our standing with folded arms is regarded as worship.

However, when we stand with arms folded in respect before our father, teacher or master, recognising them as creation and dependant, this action is considered not worship but respect.

After performing the ruku in prayer, we stand with open arms in decorum, regarding Allah as absolute and self existent such as stance in prayer is deemed as worship. However, for example, during the national anthem, people also stand with arms at their side, but this action is not seen as worship but is considered respect.

The Angels prostrate before Allah considering Him absolute and self-existent and such a prostration is rightly recognised as worship. However, these same angels prostrated before Hazrat Adam, but not whilst considering him as a deity but as a creation and the beloved of Allah. Instead of him being absolute and self-existent, they recognised him as a dependent. Thus this prostration of theirs was a sign of respect and not worship.

Thus worship is not simply humility and submission or the utmost level of humility but it is the respecting and submitting to an entity considered as absolute and self-existent.

Note: In Islamic Shariah, a prostration of respect is not permitted.

Taken from Abqaat p154, Idara Hifz-e-Muaarif-e-Islami, Shah Alam Market Lahore

6. Salafi Bidah in Respecting the Signs of Allah شَعَائِرَ اللَّهِ

Allah says in Quran:

ذَلِكَ وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ

[Yusufali 22:32] Such (is his state): and whoever holds in honour the symbols of Allah, (in the sacrifice of animals), such (honour) should come truly from piety of heart.

Despite this clear guidance of respecting the signs of Allah, Salafies deem it to be against their self-invented "Tawheed". Due to their "Literal Approach", they are unable to differentiate between "Worshipping" and "Respecting" the signs of Allah. They issue fatwas of "Shirk" for respecting the signs of Allah by comparing it to the actions of Mushrikeen, who also showed respect to their idols.

Salafies have innovated in the "Sharia of Islam" and "Prohibited a lot of actions of respecting the Sha'air Allah (although they were kept Halal by Allah), and we are lashed by Saudies for showing our respect to Sha'air Allah. Insha-Allah, we will see this later in this chapter.

Let us first see some of the ways of paying respect to the signs of Allah.

Respect for sacred Months and animals who are named for sacrifice for Allah during Hajj.

يَا أَيُّهَا الَّذِينَ آمَنُواْ لاَ تُحِلُّواْ شَعَآئِرَ اللّهِ وَلاَ الشَّهْرَ الْحَرَامَ وَلاَ الْهَدْيَ وَلاَ الْقَلآئِدَ وَلا آمِّينَ الْبَيْتَ الْحَرَامَ يَبْتَغُونَ فَضْلاً مِّن رَّبِّهِمْ وَرِضْوَانًا

[Yusufali 5:2] O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord.

The respect of sacred months is not to fight during these months. And respect for the animals, who are brought for sacrifice during Hajj is this that they are not ridden and they are given with good food and water.
Just remember the respect for the she-camel of Salih (as).

وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَا قَوْمِ اعْبُدُواْ اللّهَ مَا لَكُم مِّنْ إِلَـهٍ غَيْرُهُ قَدْ جَاءتْكُم بَيِّنَةٌ مِّن رَّبِّكُمْ هَـذِهِ نَاقَةُ اللّهِ لَكُمْ آيَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللّهِ وَلاَ تَمَسُّوهَا بِسُوَءٍ فَيَأْخُذَكُمْ عَذَابٌ أَلِيمٌ

[Yusufali 7:73] To the Thamud people (We sent) Salih, one of their own brethren: He said: "O my people! worship Allah: ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! This she-camel of Allah

is a Sign unto you : So leave her to graze in Allah's earth, and let her come to no harm, or ye shall be seized with a grievous punishment.

All this is respect of signs of Allah, not the worship of them.

Taking the shoes off in order to show the respect, as Musa (as) was asked by Allah when he wanted to enter the sacred valley of Tuwa.

أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى إِنِّي

[Pickthal 20:12] Lo! I, even I, am thy Lord, So take off thy shoes, for lo! thou art in the holy valley of Tuwa.

Offering Salah at the places of Barakah, like we are ordered to pray at "Maqam of Ibrahim".

آيَاتٌ بَيِّـنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ آمِنًا فِيهِ
عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ وَلِلّهِ
سَبِيلاً

[Pickthal 3:97] Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray ; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind

Doing Tawaaf يَطَّوَّفَ of signs of Allah as in case of Safa and Marwa

الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ إِنَّ
اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ
فَإِنَّ اللّهَ شَاكِرٌ عَلِيمٌ خَيْرًا

[Yusufali 2:158] Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them . And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.

Kissing the things which have Barakah in them. For example, we kiss Hajar-e-Aswad, while it has Barakah in it, people kiss the wall of Ka'aba, Sahaba Karam used to kiss the hands of Rasool Allah (saw) etc.

Sahaba Karam showed respect to each and every Tabarruk of Rasool Allah (saw) in many many different ways. E.g. competing for ablution water of Rasool Allah (saw), passing hairs of Rasool Allah (saw) into water and then drinking it.

Note: Please see chapter 3, which is full of such new acts of respects by Sahaba Karam.

6.1 Sajdah of Tazeem (Prostration of Reverence)

Sajdah Tazeemi has been one of the most virtuous act with great rewards in Islamic history. For example sun, moon and stars prostrated Yusuf (as).

يُوسُفُ لِأَبِيهِ يَا أبتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا إِذْ قَالَ
وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ وَالشَّمْسَ

[Yusufali 12:4] Behold! Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!"

Similarly, Quran says that Yaqoob (as) and his sons prostrated before Yusuf (as).

أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّواْ لَهُ سُجَّدًا وَقَالَ يَا أَبَتِ وَرَفَعَ
تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا هَـذَا

[Yusufali 12:100] And he raised his parents high on the throne (of dignity), and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfilment of my vision of old!

And also when angels prostrated before Adam(as).

قُلْنَا لِلْمَلاَئِكَةِ اسْجُدُواْ لآدَمَ فَسَجَدُواْ إِلاَّ إِبْلِيسَ وَإِذْ
وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ أَبَى

[Yusufali 2:34] And behold, We said to the angels: "Bow down to Adam" and they bowed down. Not so Iblis: he refused and was haughty: He was of those who reject Faith.

Although Sajdah of Tazeem is a very virtuous act in itself, and whole Ummah is unanimous it was practiced in all Sharias of previous Prophets (even Salafies don't have courage to deny it while it is so strongly established from Quran). Nevertheless, there is difference of Opinion among Ulama of it's being allowed in Sharia of Prophet Muhammad (saw) i.e.:

There is an opinion that it became prohibited in Sharia of Muhammad (saw).

Another opinion is that, it's permission is established from Quran while nothing revealed in Quran to prohibit it. Although there are few Ahadith which prohibit it, but their is no Tawattur in them (By tawatur it is meant the multiplicity of the sources of a certain report that leads to certitude in the listener that the report is indeed true). Therefore they base their opinion upon Quran.

Despite this difference of Opinion, they are Unanimous on the following facts:

"Sajdah of T'azeem" doesn't constitute "Worship", but this all is dependant on Intention (Niyyah) with which Prostration is performed.

Even those, who consider it to be prohibited in Sharia of Muhammad (saw), they deem it limited to being Haram, and in no way equal to Shirk and "Making Partners to Allah".

Secondly, they cosider this limitation only for Human Beings.

i.e. each and every other creature of the universe is doing "Sajdah of Tazeem" to Rasool Allah (saw), except the human beings. Just remember when the priest "Buhaira" told that he was watching all the signs of Prophethood in Muhammad (saw), as all the trees and stones were prostrating him.

Not only Sajdah of Tazeem, but they have declared a lot of other things to be Haram and Shirk too, which have not been made Haram by Allah. For example, following things are also shirk and bidah for Salafies.

Touching and Kissing the walls of Masjid-e-Haram or Masjid-e-Nabi is Shirk and Bidah.

Showing any kind of respect to "Rawdah" of Rasool Allah (saw) is Shirk and Bidha.

Showing respect to water of Zamzam and drinking it with "Niyyah" that it will benefit us is Shirk for them.

Showing respect to places and graveyards which were visited by Rasool Allah (saw) is "Shirk" and "Bidah" for them.

They demolished a lot of things like grave of Hadhrat Hawa (Eve) in Jeddah, house of Rasool Allah (saw) in Median (where he stayed after migrating from Mecca), the grave of Prophet Elisha in AlAwjam, the graves of martyrs of Uhad, the house of Mawla Ali (as) where Hasan and Hussain (as) were born and a lot of other sacred places.

And all this destruction is done while people used to visit these sacred places and used to pay respect to these "Sha'air Allah".

But look how Sahaba Karam paid respect to such places:

Narrated Abu Burda: When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house in which the Prophet entered?
Sahih Bukhari, Volume 5, Book 58, Number 159

Unfortunately, Salafies are unable to understand such things and for them all is "Shirk" , "Bidah" and "Haram". And these Saudi Salafies have already did a lot of destruction to such sacred places.

6.2 Showing Respect (T'azeem) by Going Around (Tawaf طواف) of shrine of Rasool Allah (saw)

If you ask this to a Salafi, then immediately you will get the fatwa of Shirk and they claim that Tawaf can only be done to Holy Kaba . But this is according to self made Tauheed of Salafies, and it has nothing to do with Islamic Sharia.

Indeed Allah (swt) has not prohibited it, but Allah (swt) himself encouraged people not only to do the Tawaf طواف of Holy K'aba, but also of Safa and Marwa.

Allah (swt) says in Quran:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَآئِرِ اللّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلاَ جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللّهَ شَاكِرٌ عَلِيمٌ

[Yusufali 2:158] Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, <u>should compass them round (طواف)</u> , it is no sin in them . And if any one obeyeth his own impulse to good,- be sure that Allah is He Who recogniseth and knoweth.

Now it's turn of Salafies to issue fatwa of shirk upon Allah and Quran (Naudobillah). Remember, all actions of showing T'azeem to Sh'air Allah are allowed in Islamic Sharia, except prostratition.

May Allah hasten the Zahoor of Imam-e-Zamana (as) and safe us from the "Shar" of this "Fitna". Amin.

7. Umar Ibn Khattab's Disease of Literalism

7.1 Salafies follow only Bidahs of Umar, instead of Sunnah of Rasool Allah (saw)

Yes, it is true the Salafies are only following the Bidahs of Umar in their Doctrine, instead of following the Sunnah of Rasool Allah (saw). Insha-Allah, in this chapter, we will see all these innovations.

But first let us introduce one of the most authentic Saudi backed Salafi website www.salafipublications.com. They have an article on "Tabarruk" in which they accepted the half Truth about Rasool Allah (saw) i.e. Sahaba Karam used to seek benefit from the Barakah of the relics of Rasool Allah (saw).

But they denied the remaining half, in order to defend some of the innovations of Umar, on which their whole doctrine rests.

The particulars of articles are as under:

The Understanding of Tabarruk with Ahl us-Sunnah
Author: Salih bin `Abdul-`Aziz bin Muhammad Aal ash-Shaikh
Source: Hadhihi Mafahimuna (Eng trans. and additions by Abu Iyad)
Article ID: TAW040001
Online Link: www.salafipublications.com - (Cached)

So, let's begin with Allah's help.

7.2 Salafies acceptance that Sahaba used to seek benefit from the Tabarrukat of Rasool Allah (saw)

Salafipublications.com
The Prophet Muhammad (sallallaahu alayhi wasallam) is blessed in his physical body, in his characteristics and actions, and this barakah can also be brought about by his physical body, his characteristics and his actions. It is firmly established from the Companions that they used to seek blessings through certain things from his body which had separated from his body, such as his hair, or the water from the wudhoo' or blood etc. These hadeeths have come in the two Saheehs and are authentic.

One wonder, why Salafies don't issue the fatwas of Shirk against these Sahaba by using their normal objections i.e.

- Allah is more closer than jugular vein, did they think that Allah cannot hear them?
- Why didn't they ask Allah DIRECTLY for the Barakah?
- Why don't Salafies compare the actions of Sahaba with the actions of Mushrikeen, when they sought benefit from their idols?

But Salafies have “Double Standards”. They have reserved such type of objections only for us.

7.3 Salafi Innovation of denying Barkah in those places which Rasool Allah (saw) visited or rested

Note: This is one of the most important Issue, and Salafies have to deny Barakah in the places, which were visited by Rasool Allah (saw) for the following 2 reasons:

- Saving honour of Umar Ibn Khattab, who destroyed Sunnah of Rasool Allah (saw), and introduced his own misguided innovations.

- And most important thing, Salafies of Saudi Arabia wanted to defend the destruction of all those sacred places, which were visited by Rasool Allah (saw).

Please read the following carefully, and many things will become clear to you. Insha-Allah.

Salafpublications.com
As for seeking barakah from the places where the Messenger (sallallaahu alayhi wasallam) went, such as a place in which he stopped and rested (on a journey) or a place in which he prayed or where he placed his foot or placed his hand etc., then there is no text or evidence that has been reported which shows that the barakah of the physical essence rubbed off onto these places such that they possessed barakah of the physical essence and that tabarruk should be made through them. And for this reason, none of the Sahaabah used to do this, neither during his life nor after his life.

Indeed there is also Barakah in the places which Rasool Allah (saw) visited or where he rested. But Salafies have to deny it in order to hide their evil crime of destructing those sacred places.

Let us see what Quran says and what is Sunnah of Rasool Allah (saw) as compared to Salafi claim.

Allah says in Quran about the benefit of standing place of Ibrahim (as):

آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَن دَخَلَهُ كَانَ آمِنًا فِيهِ
عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلاً وَلِلّهِ
فَإِنَّ الله غَنِيٌّ عَنِ الْعَالَمِينَ وَمَن كَفَرَ

[Pickthal 3:97] Wherein are plain memorials (of Allah's guidance); <u>the place where Abraham stood up to pray ;</u> and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind,

And Allah also tells in Quran about the Samari, who took benefit from the dust, from where Jibrael (as) passed away. When Samari put that mud into the idol of calf (which he made

himself), that idol started speaking due to the sacred blessing of that dust. Allah tells us in quran:

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا

[Pickthal 20:96] He (Samiri) said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger (Jibrael), and then threw it in.

[Note: Almost all the Ahadith of Rasool Allah (saw) tells us that this messenger was Jibrael (as). Saudi Government's published Quran with Urdu translation and Tafseer says in the Tafseer of above mentioned verse that that sand become blessed while horse of Jibrael (as) passed over it. And when Samiri put that in idol of calf, it started speaking due to that Barakah]

And also when one blind Sahabi asked Rasool Allah [saww] to pray in one part of his house, so that he can take that place as place of worship and attain benefit from it's barakah.

Narrated Mahmuid bin Rabi' Al-Ansari:
'Itban bin Malik used to lead his people (tribe) in prayer and was a blind man, he said to Allah's Apostle , "O Allah's Apostle! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please pray at a place in my house so that I can take it as a Musalla (praying place)." So Allah's Apostle went to his house and said, "Where do you like me to pray?" 'Itban pointed to a place in his house and Allah's Apostle, offered the prayer there
Sahih Bukhari, Volume 1, Book 11, Number 636
Note: Please also see Sahih Muslim Book 001, Number 0053 and Malik's Muwatta book 9, Number 9.24.89

And also the Sahaba used to get benefit of Barakah by the house in which Rasool Allah [saww] entered.

Narrated Abu Burda: When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house in which the Prophet entered?
Sahih Bukhari, Volume 5, Book 58, Number 159

Also see the following:

Narrated Yazid bin Al 'Ubaid:
I used to accompany Salama bin Al-Akwa' and he used to pray behind the pillar which was near the place where the Quran's were kept I said, "O Abu Muslim! I see you always seeking to pray behind this pillar." He replied, "I saw Allah's Apostle always seeking to pray near that pillar."
Sahih Bukhari, Volume 1, Book 9, Number 481

Narrated Ibn 'Umar:
The Prophet entered the Ka'ba along with Usama bin Zaid, 'Uthman bin Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter the Ka'ba. I asked Bilal "Where did the Prophet pray?" Bilal replied, "Between the two front Pillars."
Sahih Bukhari, Volume 1, Book 9, Number 483

And also Prophet Muhammad (saw) ordered his Sahaba to drink water only from that blessed Well , from where the she-camel of Salih (as) used to drink water.

Narrated 'Abdullah bin 'Umar:
The people landed at the land of Thamud called Al-Hijr along with Allah's Apostle and they took water from its well for drinking and kneading the dough with it as well. <u>(When Allah's Apostle heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Salih) used to drink.</u>
Sahih Bukhari, Volume 4, Book 55, Number 562

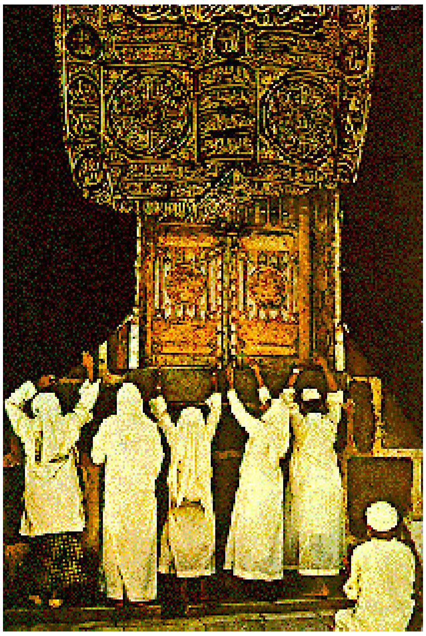
In fact, the merits of Madina, of prayer in Madina, of visiting the Masjid al-Nabawi, of living in Madina, of not cutting its trees, etc. are all based on the fact that the Prophet is there. The fact that it is a sanctuary (haram) and a preserve (hima) is well documented in numerous ahadith. It is even strongly recommended not to enter Madina except on foot, and many Companions, Tabi`in, and Tabi` al-Tabi`in never entered it except on foot, in respect for the Holy Presence of the Prophet.

Narrated Ali ibn Abu Talib:
The Prophet said: "Madina's fresh grass is not to be cut, its game is not to be driven away, and things dropped in it are to be picked up only by one who publicly announces it, and it is not permissible for any man to carry weapons in it for fighting, and it is not advisable that its trees are cut except what a man cuts for the fodder of his camel.
Abu Dawud, 10: 2030
Source: Encyclopedia of Islamic Doctrine - (Cached)

Note: There is a lot more documentation of Madina being Haram حرم (Sanctuary)

The Salafi Alim also denies physical Barakah in Masjid-ul-Haram and Masjid-ul-Nabi.

Salafipublications.com
Firstly: The specific type of barakah in the places of worship such as Masjidul-Haram and Masjid ul-Aqsaa, then the barakah which they contain is not obtained by the physical parts of the masjid, such as the walls, the floor or the pillars etc.



Another Bidah by this Salafi Alim and indeed there is physical Barakah in Masjid-ul-Haram and Masjid-ul-Nabi. And physical Barakah can be sought from each and every inch of these mosques. If you go to Hajj, you will see people are touching the walls of Holy Kaaba and kissing it and praying by keeping their hands on the walls of Kaaba. Just see the image below:

This is only and only Double Standards and Innovations of Salafies to declare it shirk to seek barakah from Masjid-e-Nabi, while same act is done in holy Kaaba and not considered by them shirk.

Another important question is, how to obtain this physical Barakah from these Masajid?

Answer is, by showing respect to them as they are Sha'air Allah. Any physical act, which can show respect, can be performed to obtain this Barakah. For example, touching

and kissing it walls, making them spots of worship, etc. Just look how Allah commanded Musa (as) to show physical respect to His sign.

إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى

[Pickthal 20:12] Lo! I, even I, am thy Lord, So take off thy shoes , for lo! thou art in the holy valley of Tuwa.

7.4 A Challenge to Salafies

Instead of using their conjectures, it's a challenge to Salafies to show us single Hadith, in which Rasool Allah (saw) denied Barakah in the places that he visited or where he rested.

How strange, the mud, from where Jibrael (as) went away, can become blessed one. But the places where Master and Mawla of Jibrael (as) [i.e. Rasool Allah (saw)] has passed or lived, it contains no Barakah?]

7.5 Bidah of Umar bin Khattab vs. Sunnah of Rasool Allah (saw)

Salafi Alim further writes about Sunnah (Bidah) of Umar:

Umar forbade this practice. Ma'roor bin Suwaid al-Asadi said, "I went along with Umar (from Makkah to Madinah). When we arose in the morning, Umar saw people going in a certain direction. He said, 'Where are they going?' and they said, 'They are going to a mosque in which the Prophet prayed'. <u>Umar said, "Verily the Prophet before you were destroyed because of their veneration of the places where the Prophets prayed. They used to follow the tracks of their Prophets and made them into places of worship</u>...
Ibn Waddah al-Qurtubi in al-Bida, Ibn Abi Shaibah in his Musannaf with a sahih isnad

Salafies have to understand that Islam is not the name of following the Bidahs of Umar Ibn Khattab, but of following Sunnah of Allah and Sunnah of his Prophet (saw). So, we ask our Salafi friends to bring us even a SINGLE verse of Quran, or Single Prophetic Hadith, which prohibits respecting and places, where these Prophets passed away or rested.

Contrary to Umar's conjecture, Allah himself ordered to show respect and to follow the track of such places. E.g.

Allah says follow the tracks of Hadhrat Hajrah (as) and do Tawaf between Safa and Marwa, while Umar Ibn Khattab says it is destruction of nations.

And Rasool Allah (saw) prayed in the home of blind Sahabi Utban, so that he make that spot a place of worship, while Ibn Khattab says it's destruction of nations.

And Prophet (saw) forbade the Sahaba to drink water from the well of Kuffar, but ordered them to drink from the well, from where she-camel of Hadhrat Salih (as) used to drink. While Ibn Khattab says it's destruction of nations.

Allah says to make the praying place of Ibrahim as our place of Salah (praying), while Ibn Khattab says it to be destruction of nations.

And see the following traditions

Narrated Mahmuid bin Rabi' Al-Ansari:

'Itban bin Malik used to lead his people (tribe) in prayer and was a blind man, he said to Allah's Apostle , "O Allah's Apostle! At times it is dark and flood water is flowing (in the valley) and I am blind man, so please pray at a place in my house so that I can take it as a Musalla (praying place)." So Allah's Apostle went to his house and said, "Where do you like me to pray?" 'Itban pointed to a place in his house and Allah's Apostle, offered the prayer there.
Sahih Bukhari, Volume 1, Book 11, Number 636

Please also see Sahih Muslim Book 001, Number 0053 and Malik's Muwatta book 9, Number 9.24.89

Now Salafies are free to issue fatwa of Shirk upon Rasool Allah (saw) and that blind Sahabi.

Narrated Abu Burda: When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house in which the Prophet entered?
Sahih Bukhari, Volume 5, Book 58, Number 159

Narrated Yazid bin Al 'Ubaid:
I used to accompany Salama bin Al-Akwa' and he used to pray behind the pillar which was near the place where the Quran's were kept I said, "O Abu Muslim! I see you always seeking to pray behind this pillar." He replied, "I saw Allah's Apostle always seeking to pray near that pillar."
Sahih Bukhari, Volume 1, Book 9, Number 481

If Ibn Khattab is correct, then these Sahaba are the destroyed ones.

And what about Abdullah Ibn Umar? Was he also a destroyed one, when he prayed at the places, where Rasool Allah (saw) prayed?

Narrated Ibn 'Umar:
The Prophet entered the Ka'ba along with Usama bin Zaid, 'Uthman bin Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter the Ka'ba. I asked Bilal "Where did the Prophet pray?" Bilal replied, "Between the two front Pillars."
Sahih Bukhari, Volume 1, Book 9, Number 483

Please also see the article below, where we show how Ibn Umar followed the tracks of Rasool Allah (saw).

And why Madina was given the status of "Haram"? Why Sahaba entered it only bare footed?

Narrated Ali ibn Abu Talib:
The Prophet said: "Madina's fresh grass is not to be cut, its game is not to be driven away, and things dropped in it are to be picked up only by one who publicly announces it, and it is not permissible for any man to carry weapons in it for fighting, and it is not advisable that its trees are cut except what a man cuts for the fodder of his camel.
Abu Dawud, 10: 2030

Umar Ibn Khattab always thought that he got the birth right to make new innovations in Shar'ia of Islam. If we add all his innovations, then surely he becomes innovator No. 1 in Islam. (Please see our article "Bidah" in order to see some of innovations by Umar).

Allah prohibited only "Sajdah of Tazeem", when it comes to "respecting the signs of Allah". But Umar Ibn Khattab went several steps ahead of Allah, and he prohibited all that what he wished.

In fact, his problem was the same as Salafies have (surely Salafies inherited these misguided innovations from Umar) i.e. his mind didn't have the ability to differentiate between "Respecting" the signs of Allah and "Worshipping" them.

<u>We repeat our CHALLANGE to Salafies</u> i.e. instead of coming up with conjectures/innovations of Umar Ibn Khattab, show us a single verse by Allah (swt), or a single hadith of Rasool Allah (saw), in which they had made it Haram and prohibited the people from doing it.

7.6 Umar Ibn Khattab vs. his son Abdullah Ibn Umar

Even Ibne Umar, the son of Umar Ibn Khattab, was not ready to accept the innovations of his father. He refused to follow many innovations of his father like in Mutta of Hajj and in Mutta of Nisa'a. And again in case of "Respecting the Sha'air Allah", he refused to follow the innovations of his father.

Narrated Nafi':
Ibn 'Umar never offered the Duha prayer except on two occasions:

(1) Whenever he reached Mecca; and he always used to reach Mecca in the forenoon. He would perform Tawaf round the Ka'ba and then offer two Rakat at the rear of Maqam Ibrahim.

(2) Whenever he visited Quba, for he used to visit it every Saturday. When he entered the Mosque, he disliked to leave it without offering a prayer. <u>Ibn 'Umar narrated that Allah's Apostle used to visit the Mosque of Quba (sometime) walking and (sometime) riding. And he (i.e. Ibn 'Umar) used to say, "I do only what my companions used to do</u> and I don't forbid anybody to pray at any time during the day or night except that one should not intend to pray at sunrise or sunset."
Sahih Bukhari, Volume 2, Book 21, Number 283

And we read in Mughni 3:559; al-Shifa' 2:54; Ibn Sa`d, Tabaqat 1:13; Mawsu`at Fiqh `Abdullah ibn `Umar p. 52:

Ibn `Umar used to touch the seat of the Prophet's minbar and then wipe his face for blessing

Similarly, Umar also innovated when he cut the tree, under which Rasool Allah (saw) took oath of allegiance from his Shaba. This tree has also been mentioned in Quran. Sahaba Karam used to seek Barakah from this tree. But Umar ordered to cut it while his "Literal" mind was also unable to differentiate between "Respecting" and "Worshiping" the sings of Allah. [Ibn Sa`d (1:73)]

However Ibn `Umar didn't follow the innovation of his father and he derived blessings even from walking in the same spots where the Prophet had walked and praying exactly where he had prayed both at the Ka`ba and on his travels, and that he watered a certain tree under which Prophet had prayed so that it would not die. Bayhaqi (Sunan 5:245)

Narrated Ibn 'Umar:
The Prophet entered the Ka'ba along with Usama bin Zaid, 'Uthman bin Talha and Bilal and remained there for a long time. When they came out, I was the first man to enter the Ka'ba. I asked Bilal "Where did the Prophet pray?" Bilal replied, "Between the two front Pillars."
Sahih Bukhari, Volume 1, Book 9, Number 483

Ibn Umar also didn't follow the other innovations of his father in Mutta of Woman and in Mutta of Hajj.

Also see the next chapter about Literalism of Umar Ibn Khattab, when he denied any Barakah in Hajar-e-Aswad.

We hope, now it would have also been become clear to our Readers that Salafies have also to deny it in order to hide their evil crimes of destroying such sacred places (partial list of such places is coming ahead).

8. Umar's Literalism vs. Hajar-e-Aswad and Tehrif in this tradition by Salafies

Salafi Alim of www.salafipublications.com continues to write:

Salafipublications.com
Also from another angle, Umar when he kissed the black stone, said, "You are only a stone and I only kiss you because I saw the Messenger (sallallaahu alayhi wasallam) kiss you." So this shows the perfect understanding of 'Uma

In fact, it's only a half part of the tradition, which has been narrated by Bukhari, in his Sahih, Book of Hajar. (Note: It is also a common practice of Bukhari to distort such traditions which go against Sheikhain).

In order to read in detail upon this disease of Bukahri, please read the book "Ask Those Who Know".
Ask Those Who Know, by learned Al-Tijani Al-Samawi

And today, this distorted version of tradition is heavily propagated by Salafies, while it goes in favour of their Aqaeed.

Complete tradition is like this:

Umar while visiting the Kaba, said before the Hajar al-aswad, "You cannot do anything! But I kiss you in order to follow Rasulullah ('alaihi 's-salam)." 'Ali (as) said upon hearing this, "Rasulullah (saw) said, 'On the Day of Judgment, the Hajar al-aswad will intercede for people.'"

This hadith is reported by at-Thirmidhi, an-Nasai, al-Baihaki, at-Tabarani and al-Bukhari in his History **And 'Umar thanked 'Ali (as).**
Religion Reformers in Islam - (Cached)
Also see "Al-Farooq" by Shibli Naumani, page 323, published by Maktaba Rehmania, Pakistan

Therefore, Mawla Ali (as) made it very clear that Respecting Sh'air Allah will bring us Benefits, and disrespecting them will bring harm to us. And Umar Ibn Khattab also understood this thing. But those, who are still unable to understand this even till today, they are only the so called Salafies. These people still try their best to hide this complete tradition today, and if some one still quote the whole version, then they try to negate it by making a lot of lame excuses. Before answering their lame excuses, firstly let us see the different versions of this complete tradition. Sheikh Abdul Qadir Jilani quoted this complete version in his book "Ganiatul Talibeen", in the following words:

Abu Saeed Khudri Narrated:
I went to Hajj along with Umar Ibn Khattab during initial period of his Caliphate. Umar Ibn Khattab came to mosque and stood near Hajar-e-Aswad and then addressed it with these words: "I know you are only a stone, which can neither benefit, nor harm. And had I not seen Rasool Allah (saw) kissing you, I would have never kissed you.

Upon this Hadhrat Ali (as) said: "Don't say so. This stone can both bring harm and benefit to you, but harm and benefit are both with the orders of Allah. Had you read what has been written in Quran and understood it, then you would have never

uttered these words in front of us."

Umar Ibn Khattab said: "O Abul Hassan, then please you explain yourself how Quran has defined this stone?"
Hadhrat Ali replied: "When Allah (swt) created human beings from the progeny of Adam (as), that time HE made them witness over themselves and asked them if I am not your Lord? Upon this all of them confirmed that you are our creator. Thus Allah (swt) wrote this confirmation and called this stone and put this into it. And this stone will give witness on the day of judgment if people have fulfilled their promise or not.

Upon this Umar said: "O Abul Hassan! Allah has made your chest the treasure of knowledge."
Ghaniatul Talibeen, Abdul Qadir Jilani, Urdu Edition, page 534, published by Maktab-e-Ibrahimia, Lahore, Pakistan

Muttaqi al-Hindi also narrated this same tradition in his book "Kanzul 'Amal" in following words:

12521- عن أبي سعيد الخدري قال: حججنا مع عمر بن الخطاب، فلما دخل الطواف استقبل الحجر فقال: إني لأعلم أنك حجر لا تضر ولا تنفع، ولولا أني رأيت رسول الله صلى الله عليه وسلم يقبلك ما قبلتك، ثم قبله، فقال علي بن أبي طالب: يا أمير المؤمنين إنه يضر وينفع، قال: بم؟ قال: بكتاب الله عز وجل قال: وأين ذلك من كتاب الله؟ قال: قال الله تعالى: { وإذ أخذ ربك من بني آدم من ظهورهم ذريتهم} إلى قوله: بلى، خلق الله آدم ومسح على ظهره فقررهم بأنه الرب وأنهم العبيد وأخذ عهودهم ومواثيقهم وكتب ذلك في رق (في رق والرق: بالفتح: الجلد يكتب فيه والكسر لغة قليلة فيه وقرأ بها بعضهم في قوله تعالى: " في رق منشور".انتهى.(321/1) المصباح المنير. ب) وكان لهذا الحجر عينان ولسانان فقال: افتح فاك ففتح فاه، فألقمه ذلك الرق، فقال: اشهد لمن وافاك بالموافاة يوم القيامة وإني أشهد لسمعت رسول الله صلى الله عليه وسلم يقول: يؤتى يوم القيامة بالحجر الأسود وله لسان ذلق يشهد لمن استلمه

وينفع، فقال عمر: بالتوحيد فهو يا أمير المؤمنين يضر
أعوذ بالله أن أعيش في قوم لست فيهم يا أبا
الحسن.

Abu Saeed Narrated:
We went for Hajj with Umar Ibn Khattab. When he started doing Tawaf, he addressed Hajar-e-Aswad and said: "I know that you are only a stone which can neither benefit nor harm. Had I not seen Rasool Allah (saw) kissing you, I would have never kissed you.

Upon this Ali (ibn Abi Talib) said to Umar: "This stone can indeed benefit and harm." Umar asked him how is that. Ali (as) replied: "According to Book of Allah." Umar said to Ali (as): "Then show me too where it is written in Quran." Ali (as) said: "Allah (swt) says in Quran when he created human being from the progeny of Adam (as) and made them witness over themselves and asked them if I am not your creator? Upon this all of them confirmed it. Thus Allah wrote this confirmation. And this stone has two lips and two eyes and it opened it's mouth upon the order of Allah (swt) who put that confirmation in it and orderedto witness it to all those worshippers who come for Hajj.

And I have heard it from Rasool Allah (saw): "This black stone will be brought on the day of judgement and it would be give with a tongue, which will witness for those who stayed upon Tauheed and who fulfilled their duties. Therefore, this stone can benefit and also harm."

When Umar Ibn Khattab heard this, he said: "A'udo Billah (I seek Allah's refuge) that I have to live among people when O Abul Hassan, you are not present."

Kanzul 'Amal, by Muttaqi al-Hindi, fil Fadhail-e-Mecca (The number of this hadith is 12521 in "Al-Muhadith Software)

Abul Hassan al-Qatan in "Al-Tawalaat"

And Hakim quoted it in "Al-Mustadrak", vol. 1, page 457

8.1 Salafi Objections on this Hadith

While on one side this hadith is destroying the very base of Salafism, and on the other side it is proving that Ali Ibn Abi Talib (as) was really "Madinatul 'Ilm" (which is absolutely not accepted by Salafies, and they want to degrade Mawla Ali (as) to such a level that his preference over first 3 Khulafa cannot be established), therefore it became necessary upon them to deny this hadith by using lame excuses.
And the best weapon in their hands for this purpose is to start criticizing it's chain of narration, instead of looking at Matan (text). So, they did the same and their whole argument rests upon this argument that al-Dhahabi also quoted this hadith from al-Hakim, and then he criticized one narrator "Abi Haroon".

8.2 Answer 1:

Do Salafies think that Rasool Allah (saw) made his whole Ummah to indulge in a USELESS and POLYTHIESTIC act (i.e. to kiss a stone) till Qiyammah?

For us it has never been a question whether Mawla Ali (as) ever told this thing to Umar ibn Khattab or not, but we wonder how Umar Ibn Khattab dared to even think that Hajar-e-Aswad can neither benefit nor harm.
While there are hundreds of incidents from the life of Rasool Allah (saw), which were enough to prove that any thing, which is even single time touched by 'Awliya Allah (friends of Allah like prophets and angels), that thing becomed BLESSED.

In previous chapters, we have quoted many such Ahadith in detail which show that Sahaba Karam whole life sought Barakah from the Relics (Tabarukkat) of Rasool Allah (saw) e.g. his hairs, nails, saliva, sweat, water of ablution, robe etc.

> Just remeber that hadith when 'Aisha and Isma binte Abi Bakr used to dip the robe of Rasool (saw) into water and then gave it to sick people so that they get cured.
>
> And remember when Umm Momineen Hadhrat Umm Salama and other Sahaba of Madina used to drink that water, in which hairs of Rasool (saw) were dipped, in order to get cured from illness and against bad-eye.
>
> And remember when Rasool Allah (saw) cured eyes of Mawla Ali (as) in Khaiber.
>
> And also remember when Rasool Allah (saw) cured the wound of Sahabi Salama through his saliva.
>
> Did Umar Ibn Khattab never read Quran in which it is clearly written that the Tabarukkat (relics) of Aale Musa and Aale Haroon (as) had Barakah in them and therefore Allah declared it Arch of Comfort (Tabute Sakina)
>
> And remember that that clay became blessed from where Jibrael (as) passed away upon his horse. And due to blessing of that clay, the idol of cow started speaking.
>
> And the blessing in that shirt of Hadhrat Yousuf (as), which retuned the eyeside of his father
>
> ...and many more such incidents.

Therefore we are wondering what Umar Ibn Khattab learnt during his whole life? Well, to be fair, Umar Ibn Khattab indeed corrected himself upon the advice of Mawla Ali (as). But we wonder more upon the Salafies of today who still believe that Hajar-e-Aswad can neither benefit nor harm, and issue fatwa of Shirk upon those Muslims who believe in Barakah of Hajar-e-Aswad.

Indeed Hajar-e-Aswad is among those Sh'air Allah, which has been kissed numerous times by a lot of Prophets. And that person is absolute Jahil who still believes that it cannot harm or benfit, even if he is Grand Mufti of Madina University. And look what Mawla Ali (as) has said:

"...Hadhrat Ali (as) said: "Don't say so, while it can harm and benefit, but all harm and benefit is according to orders of Allah..."

Then by Allah, this is Shia and Ahle Sunnah Aqeedah that 'Awliya Allah can indeed benefit Muslims by the permission of Allah (e.g. they can benefit Muslims through their Intercession by the permission of Allah).

8.3 Answer 2:

We know that Salafies still try to escape using unfair means, and they still deny to accept this. So, in order to close these doors too for them, we quote the following hadith:

مَا جَاءَ فِي الْحَجَرِ الأَسْوَدِ باب - 113
جَرِيرٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ حَدَّثَنَا قُتَيْبَةُ، عَنْ - 976
قَالَ قَالَ رَسُولُ اللَّهِ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ،
لَيَبْعَثَنَّهُ اللَّهُ صلى الله عليه وسلم فِي الْحَجَرِ " وَاللَّهِ
وَلِسَانٌ يَنْطِقُ بِهِ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا
عِيسَى هَذَا يَشْهَدُ عَلَى مَنِ اسْتَلَمَهُ بِحَقٍّ " قَالَ أَبُو
حَدِيثٌ حَسَنٌ

Qutaiba narrated from Jarir, who from Khusaim, who from Sa'eed bin Jubair, who from Ibn Abbas, who said that Rasool Allah (saw) said about Hajar-e-Aswad:

By Allah, Hajar-e-Aswad will be granted eyes on the day of judgement by Allah and also a tongue, which will give testimony in favour of those who behaved well with it.

Abu 'Isa said that this hadith is "Hasan".
Sunnan Tirmidhi, Book of Hajj

And if some one still denies benefiting powers of Hajar-e-Aswad, then know that Allah has put a seal upon his heart and no one can show him the right path except Allah (swt) Himself. At end, we are presenting the following tradition for Momineen from "Wasa'ilus Shia".

أبي جعفر (عليه السلام) ـ في حديث ـ ذكره، عن
قال: ثم ادن من الحجر واستلمه بيمينك.
ـ وعن محمد بن الحسن، عن 13 ((17843))
الصفار، عن علي بن حسان الواسطي، عن عمه
عبد الرحمن بن كثير الهاشمي، عن أبي عبدالله
على الحجر (عليه السلام) قال: مر عمر بن الخطاب
الاسود فقال: والله يا حجر إنا لنعلم أنك حجر لا تضر
رأينا رسول الله (صلى الله عليه وآله) ولا تنفع إلا أنا
يحبك فنحن نحبك، فقال أمير المؤمنين (عليه
السلام): كيف يابن الخطاب ! فوالله ليبعثنه الله يوم
فيشهد لمن وافاه، القيامة وله لسان وشفتان،

Allahuma Sallay Allah Muhammad wa Aale Muhammad.

9. Salafies denying any Barakh in Mawla Ali (as)

The Salafi Alim of Salafipublications.com continues to write:

Salafipublications.com
The Barakah of the dhaat (physical essence) and whatever remnants are left from it. This type is for the Prophets and the Messengers and no one else is included amongst them, not even the best of the Companions of Allaah's Messenger (sallallaahu alayhi wasallam) , such as Abu Bakr, Umar, Uthman and Ali.

www.salafipublications.com - (Cached)

Based upon this claim, they issue fatwa of shirk when we visit the shrine of Aima of Ahlebait (as) for seeking Barakah. If Salafies really deem them to be correct in their belief, then we invite them to issue fatwa of Shirk upon the following Sahaba and their Ulama first:

The Tabi`i Thabit al-Bunani said he used to go to Anas Ibn Malik, kiss his hands, and say: "These are hands that touched the Prophet." He would kiss his eyes and say: "These are eyes that saw the Prophet."

Abu Ya`la narrated it in his Musnad (6:211) and Ibn Hajar mentions it in his al-Matalib al-`aliya (4:111).
al-Haythami declared it sound in Majma` al-zawa'id (9:325)
Encyclopedia of Islamic Doctrine - (Cached)

Also see the following:

Hafiz al-Dhahabi writes in the compendium of his shaykhs entitled Mu`jam al-shuyukh (1:73) in the entry devoted to his shaykh Ahmad ibn `Abd al-Mun`im al-Qazwini (#58):

Dhahabi continues: If it is said: "Why did the Companions not do this?" It is replied: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it. Don't you see what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"? Muslims are not moved to these matters except by their excessive love for the Prophet, as they are ordered to love Allah and the Prophet more than they love their own lives, their children, all human beings, their property, and Paradise and its maidens.
Encyclopedia of Islamic Doctrine - (Cached)

Now Salafies are free to issue fatwa of Shirk upon Sahabi Thabit al-Bunani and Anas ibn Malik (and also upon al-Dahabi for quoting it and encouraging people to believe in it). Now let's see the 2nd tradition, which is again authenticated by their Imams.

al-Tabarani in al-Awsat and al-Kabir (4:16), and Imam Ahmad in his Musnad (5:67-68) with a sound chain as stated by al-Haythami in al-Zawa'id (4:211) narrated through Handhalah Ibn Hudhaym that the latter went with his grandfather,

Hudhaym, to the Prophet:

Hudhaym said to the Messenger of Allah: "I have sons and grandsons, some of whom are pubescent and others still children." Motioning to the young child next to him, he said: "This is the youngest." The Prophet brought this young child whose name was Handhalah next to him, wiped on his head, and told him, "barakallahu fik," which means: "May Allah bless you." After that, people (Sahaba and Tabaeen) started to bring Handhalah a person with a swollen face or a sheep with a swollen udder. Handhalah would place his hand on that part of his head the Prophet wiped, then touch the swollen part and say Bismillah, and the swelling would be cured.
Encyclopedia of Islamic Doctrine - (Cached)

Salafies are requested to issue fatwa of Shirk upon Sahabi Handhalah and all other Sahabi and Tabaeen who done the above mentioned act.

According to Bukhari in his Adab al-mufrad, `Abd al-Rahman ibn Razin related that one of the Companions, Salama ibn al-Aku`, raised his hands before a group of people and said: "With these very hands I pledged allegiance (bay`a) to the Messenger of Allah," upon hearing which, all who were present got up and went to kiss his hand. Another version of this hadith was also related by Ahmad.
Encyclopedia of Islamic Doctrine - (Cached)

Also see the following traditon:

Abu Malik al-Ashja`i said that he once asked another Companion of the Tree, Ibn Abi Awfa, "Give me the hand that swore bay`at to the Messenger of Allah, Peace be upon him, that I may kiss it." Ibn al-Muqri related it.
Encyclopedia of Islamic Doctrine - (Cached)

There are many more traditions, but we end it with the book "Al-Thiqaat" from Hafidh Ibn Habban (a scholar, which is very respected by Salafies):

Ibn Hibban in his rijal book states that he did tawassul at the grave of Imam al-Ridha (as), and that his supplication was accepted.
Al-Thiqaat, by Hafidh Ibn Habban, Vol. 8, Page 457

So why Salafies don't issue fatwa of Shirk upon Hafidh Ibn Habban before even turning their face towards Shias? After all he comitted Shirk by seeking Tawassul at grave of Imam Al-Ridha (as) and also encouraged others for this Shirk.

Salafies have absolutely no brain and Aql. When simple things like robe, water, staff and other things can become blessed by only one touch of Rasool Allah (saw), and then how is it possible there is no Barakah in closest brother of Rasool Allah (saw)?

Remember the Barakah in soil from where Horse of Jibrael (as) passed away. But when it comes to believe in Barakah of Mawla Ali (as), then it is Shirk for Salafies.

Lahola Wallah Quwah illah Billah.

10. Innovations of Salafies regarding places of Ziyyaraat

Before reading this chapter, we recommend our Readers to read once again the previous chapter of "Umar's Disease of Literalism", where we have made it clear how Salafies destroyed the places of Ziyyaraat in name of Umar Ibn Khattab.

Saudi Salafies have declared a lot of things Haram, which were kept Halal by Allah (swt). Not only these things are Halal, but Allah and His beloved Rasool (saw) promised great rewards for these things. But Saudi Salafies lash the Muslims from performing these things.

Let's have a closer look to these innovations, with Allah's help.

10.1 Salafi's 1st Innovation - it's not allowed to go to any other place of Ziyyarrah except mosque of Rasool (saw)

The authentic Saudi Governments site www.islam-qa.com has a fatwa of Sheikh Salaah al-Budayr , the Imam of Masjid-e-Nabi, who writes:

Imam of Masjid-e-Nabi writes:
It is not prescribed to go to the places and mosques in which the Prophet (peace and blessings of Allaah be upon him) or the Sahaabah prayed in order to pray there or to worship Allaah by offering du'aa's there etc., because the Prophet (peace and blessings of Allaah be upon him) did not enjoin that or encourage people to visit these places.

It's and innovation and this prohibition is not from Quran or Sunnah of Rasool Allah (saw).

Narrated Abu Burda: When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with sawiq (i.e. powdered barley) and dates, and let you enter a (blessed) house in which the Prophet entered?
Sahih Bukhari, Volume 5, Book 58, Number 159

It's a challenge to Salafies to bring even a single verse of Quran, or single hadith of Rasool Allah (saw), which prohibits it. [We know that they will come up with innovations of Umar. But it's not acceptable, while Umar has no right to make anything Haram in Sharia of Islam. Please see our previous chapter]

10.2 Salafi's 2nd Innovation - Destruction of Graveyards in name of Shirk

Another innovation of Salafies is to destroy the graves of Anbia(as) and Ahle Bait (as) in Saudia in name of Shirk. Did Rasool Allah (saw) ever destroyed any graves of Muslim or ordered the Sahaba to do so, so that no sign of his grave be left? No, certainly not. Contrary to this, look how Rasool Allah (saw) wanted to show the grave of Hadhrat Musa (as) to his companions.

Narrated Abu Huraira:
...Then Moses asked, "O my Lord! What will be then?" He said, "Death will be then." He said, "(Let it be) now." He asked Allah that He bring him near the Sacred Land at a distance of a stone's throw. Allah's Apostle (p.b.u.h) said , "Were I there I would show you the grave of Moses by the way near the red sand hill."
Sahih Bukhari, Volume 2, Book 23, Number 423

Please also note in above tradition that how Prophet Musa (as) is wishing to be buried in a Sacred Land, while Salafies say that it's shirk to believe that such things can benefit us except

Allah (swt)

Now let’s look at the Salafies destruction of such graves, in name of Shirk.

- The destruction of grave of Hadhrat Hawa (as) [Eve] in Jeddah.
- The destruction of grave of Prophet Elisha in Ewjawm city.
- The destruction of Janatul-Baqi, with graves of Imam Hassan (as), Imam Zainul Abidin (as), Imam Baqar (as) and Imam Jaffar-e-Sadiq (as). There are a lot of other companions of Rasool Allah (saw), who are buried here.
- 1925 AD Jannat al-Mu'alla, the sacred cemetery at Makkah was destroyed alongwith the house where the Holy Prophet (s) was born. Since then, this day is a day of mourning for all Muslims.
- The grave of Hazrat Abdullah, the father of the Prophet (s) in Madina
- The graves of the martyrs of Uhud (a)

Here is a partial list of other places, which were destructed by Salafies, in name of Shirk.

- The house of sorrows (Bayt al-Ahzan) of Sayyida Fatima Zehra (a) in Madina, where she used to weep and mourn after the Prophet (SA).
- The Salman al-Farsi (RA)mosque in Madina
- The Raj'at ash-Shams mosque in Madina
- The complex (mahhalla) of Banu Hashim in Madina
- The house of Imam Ali (a) where Imam Hasan (a) and Imam Husayn (a) were born
- The house of Hazrat Hamza (RA), (the prince of martyrs).
- The house of Imam Ja'far al-Sadiq (a) in Madina
- The house of the Prophet (s) in Madina, where he lived after migrating from Makkah

These house have been demolished by Saudies, due to the fear of Shirk. But look at the behaviours of Sahaba Karam.

Narrated Abu Burda: When I came to Medina. I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with sawiq (i.e. powdered barley) and dates , and let you enter a (blessed) house in which the Prophet entered?
Sahih Bukhari, Volume 5, Book 58, Number 159

10.3 Salafi's 3rd Innovation - It’s Haram to seek blessing from the Rawdah of Rasool Allah (saw)

The Imam of Masjid-e-Nabi, Sheikh Salaah al-Budayr, continues to write:

It is not permissible for the visitor to those graves or anyone else to seek blessings from them by touching them, kissing them, clinging with any part of the body to them, or to seek healing from its dirt by rubbing one’s hands or face with it or to take anything from them in order to dilute it with water and wash oneself with it.

Let us divide the above claim of Sheikh Salaah al-Budayr into sub parts, so that we can see his innovations easily.

10.4 Imam of Masjid-e-Nabi claims that there is no Barakah in Rawdah of Rasool Allah (saw)

Reply

Off course the Rawdah of Rasool Allah (saw) is one of the most blessed places in the universe. Just remember:

- The Barakah in places where Rasool once prayed and the blind Sahabi took it as spot of worship.
- The Barakah in the well, from where she-camel of Salih (as) used to drink water.
- The Barakah at the Maqam-e-Ibrahim.
- The Barakah in house where Rasool Allah (saw) entered.
- The Barakah in Madina.
- And if the dust, from where Jibrael (as) passed away can become blessed, then what about the blessing in the place where Master and Mawla of Jibrael (saw) is taking rest?

Can Salfies tell us if there is no Barakah in the Rawdah of Rasool Allah (saw), then:

- Why all the companions wanted to get buried near him, in the house of Aisha? Were they all crazy and wanted to indulge in a useless and polytheistic act (naudobillah)?
- Why all Sahaba considered the Rawdah of Rasool Allah (saw) as sanctuary, instead of an idol place?

See the testimony of Aisha, who confirms that all Sahaba considered the Rawdah of Rasool Allah (saw) as a Sanctuary.

Narrated Hisham's father:
'Aisha said to 'Abdullah bin Az-Zubair, "Bury me with my female companions (i.e. the wives of the Prophet) <u>and do not bury me with the Prophet in the house, for I do not like to be regarded as sanctified (just for being buried there).'</u>

Narrated Hisham's father: 'Umar sent a message to 'Aisha, saying, "Will you allow me to be buried with my two companions (the Prophet and Abu Bakr) ?" She said, "Yes, by Allah." though it was her habit that if a man from among the companions (of the Prophet) sent her a message asking her to allow him to be buried there, she would say, "No, by Allah, I will never give permission to anyone to be buried with them."
Sahih Bukhari, Volume 9, Book 92, Number 428

Why Salafies don't issue the fatwa of shirk against all these Sahaba, who considered the Rawdah of Rasool Allah (saw) as a sanctuary? Moreover, they have to tell us why Abu Bakr and Umar wished to be burried along with Rasool Allah (saw)?

Double Standards?

Instead of using their conjectures, we challenge the Salafies to bring even a single Proof, either from Quran or Hadith, which support their conjecture that Rasool's (saw) grave is an idol temple.

10.5 Imam of Masjid-e-Nabi claims that touching, clinging or kissing any part of Rawdah of Rasool Allah (saw) is shirk and Haram

Another innovation in Islamic Sharia by this Salafi Imam. It's a challenge to Salafies to show even a single verse or hadith of Rasool Allah (saw), which says that it's Haram to do the above acts of respect, in order to seek Barakah. Just look the Sunnah of Sahaba Karam:

Dawud ibn Salih says: "[The Caliph] Marwan [ibn al-Hakam] one day saw <u>a man placing his face on top of the grave of the Prophet.</u> He said: "Do you know what you are doing?" When he came near him, he realized it was Abu Ayyub al-Ansari. The latter said: "<u>Yes; I came to the Prophet, not to a stone.</u>"

Ibn Hibban in his Sahih , Ahmad (5:422), Tabarani in his Mu`jam al-kabir (4:189) and his Awsat according to Haythami in al-Zawa'id (5:245), al-Hakim in his Mustadrak (4:515); both the latter and al-Dhahabi said it was sahih. It is also cited by al-Subki in Shifa' al-siqam (p. 126), Ibn Taymiyya in al-Muntaqa (2:261f.), and Haythami in al-Zawa'id (4:2).
Source:
Encyclopedia of Islamic Doctrine - (Cached)

Mu`adh ibn Jabal and Bilal also came to the grave of the Prophet **and sat weeping, and the latter rubbed his face against it.**
Ibn Majah 2:1320
Source:
Encyclopedia of Islamic Doctrine - (Cached)

Al-Dhahabi, who is beloved and one of most respected Alim of Salafies, he also confirm how Sahaba used to visit the graves of Rasool Allah (saw):

Imam al-Nawawi also instructed for seeking the barakah from grave of Rasool Allah (saw)

It is related in Al-Majmu', vol. 8 p. 274; Fayd al-Qadir, vol. 2 p. 134; I'anah al-Talibiyyin, p. 315:

The pilgrim should face the shrine of the Messenger of Allah (s), make him a means (tawassul) towards reaching God and seek his wasilah as intercession (shafa'at), in the same manner as the Bedouin who visited the Prophet's shrine and standing beside it said: 'Peace unto you O Messenger of Allah, I have heard Allah has said:

...Had they, when they had wronged themselves, come to you and asked Allah's forgiveness and the Apostle had asked forgiveness for them, they would certainly have found Allah Most-Propitious, Most-Merciful. (Holy Qur'an 4: 64). "Therefore, I have come to you for forgiveness of my sins and seeking your intercession with Allah."

Now we are quoting al-Dhahabi (an Alim, who is student of Ibn Taymiyyah and very much respected by present day alleged Salafies). He is also confirming that Sahaba used to come to grave of Rasool Allah (saw) and showed actions of love and respect to his grave)

Hafiz al-Dhahabi writes in the compendium of his shaykhs entitled Mu`jam al-shuyukh (1:73) in the entry devoted to his shaykh Ahmad ibn `Abd al-Mun`im al-Qazwini (#58): "Ahmad ibn al-Mun`im related to us... [with his chain of

transmission] from Ibn `Umar that the latter disliked to touch the Prophet's grave. I say: He disliked it because he considered it disrespect. Ahmad ibn Hanbal was asked about touching the Prophet's grave and kissing it and he saw nothing wrong with it. His son `Abd Allah related this from him.

Dhahabi continues: If it is said: "Why did the Companions not do this?" It is replied: "Because they saw him with their very eyes when he was alive, enjoyed his presence directly, kissed his very hand, nearly fought each other over the remnants of his ablution water, shared his purified hair on the day of the greater Pilgrimage, and even if he spat it would virtually not fall except in someone's hand so that he could pass it over his face. Since we have not had the tremendous fortune of sharing in this, we throw ourselves on his grave as a mark of commitment, reverence, and acceptance, even to kiss it. Don't you see what Thabit al-Bunani did when he kissed the hand of Anas ibn Malik and placed it on his face saying: "This is the hand that touched the hand of Allah's Messenger"? Muslims are not moved to these matters except by their excessive love for the Prophet, as they are ordered to love Allah and the Prophet more than they love their own lives, their children, all human beings, their property, and Paradise and its maidens.

Now Salafies are welcome to issue fatwas of Shirk upon Al-Dhahabi and Al-Nawawi, but they don't do it either due to their double standards (Munafiqat). Please also note that many Sahaba were unable to visit the grave of Rasool Allah (saw), while it was situated in the Hujrah of Hadhrat Aisha and they had to first take permission before entering it.

10.6 Salafi's 4th Innovation - Prohibiting Women to visit the Rawdah of Rasool Allah (saw)

What an innovation by Saudi Salafies that poor women are absolutely not allowed to visit the Rawdah of Rasool Allah (saw). They still claim that Rasool Allah (saw) cursed the women, who visit graveyards (although according to Sunni Fiqh, this order was abrogated).

These Salafies must look at the following facts:

- Aisha (a woman) lived in that Hujrah for whole of her life.

- Aisha (a woman) was not afraid to go to Janat-ul-Baqi even at nights, while she used to follow Rasool Allah (saw) [out of fear that perhaps he is unjust to her and went to another wife].
  Sahih Muslim, Book 004, Number 2127

- Al-Hakim related on the authority of Abdullah ibn Maulaikah:
  I saw Aisaha, who was coming back from the visit to the grave of his brother, Abdulrahman. I asked her: "Had not the Prophet prohibited this?" She said: "Yes, he had prohibited it, but he later encouraged visiting them (graves)."
  www.islamicity.com - (Cached)

- And Aisha (a woman) asked Rasool Allah (saw) of how to greet the Dead, when she had to go to graveyard. And Rasool Allah (saw) instructed her the way of greeting the Dead.

  Aisha narrated that she asked the Apostle of Allah): Messenger of Allah, how should I pray for them (when I go to graveyard)? He said: Say, Peace be upon the inhabitants of this city (graveyard) from among the Believers and the Muslims, and may Allah have mercy on those who have gone ahead of us, and

those who come later on, and we shall, God willing, join you.
Sahih Muslim, Book 004, Number 2127

If Salafies still want to curse the women, who visit Rawdah of Rasool Allah (saw), then they first have to curse Ummul Momineen Aisha. Here one more authentic Hadith from Rasool Allah (saw), in which he saw a woman, who was weeping at a grave. Instead of cursing her, Rasool Allah (saw) advised her to practice patience.

Narrated Anas bin Malik:
The Prophet passed by a woman who was weeping beside a grave. He told her to fear Allah and be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognize him. Then she was informed that he was the Prophet . so she went to the house of the Prophet and there she did not find any guard. Then she said to him, "I did not recognize you." He said, "Verily, the patience is at the first stroke of a calamity."
Sahih Bukhari, Volume 2, Book 23, Number 372

Can Salfies tell us why Rasool Allah (saw) didn't curse her and prohibit her to visit the grave (He only objected to her weeping and asked her to show patience)? Are you people really the followers of Rasool (saw)?

10.7 Salafies prohibiting women to go for Ziyaraah of that Hujra, where Aisah (a woman) lived her whole life

It is narrated by Imam Ahmad bin Hanbal that before Umar was buried in Aisha's room, she would go their without Hijab, as Rasool Allah [saww] was her husband and Abu Bakr was her father. <u>However, when Umar got buried there, she would only go in the room with Hijab.</u>
al-Mishkat: Bab ziyarat al-Qubur

Now Salafies have to tell the following things:

Why you prohibit women going to Rawdah of Rasool Allah (saw), while Aisha (a woman) spent her whole life there?

Salafies claim that it is shirk to believe that Dead have any awareness of this world. Now tell us if Dead have no awareness then why Aisha started the innovation of taking Hijab due to presence of Umar Ibn Khattab? Any fatwa upon this Polythiestic Innovation of Hadhrat Aisha?

11. Does burrial of Abu Bakr and Umar near grave of Rasool (saw) benefit them?

When Salafies are showed about the Barakah in the grave of Rasool Allah (saw), they become answerless, but try to convert the topic by brining it to burrial of Abu Bakr and Umar Ibn Khattab near the grave of Rasool Allah (swt).

Let's see what the truth is.

[Yusuf Ali 9:84] Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion

Our Question is:

Is really Rasool Allah (saw) STANDING or ever STOOD at the graves of Sheikhain? (He is just burried there and not Standing at their graves)

Let us make things more clear. Allah forbade Rasool Allah (saww) from two Actions:

1. Firstly to Pray for Kuffar.
2. Secondly to go to Kuffar's burrial and then Stand upon his grave (i.e. Standing there INTENTIONALLYfor showing grieve etc.)

Now we know that Allah never forbade His Rasool (saw) to meet Kuffar i.e. Kuffar used to visit Rasool Allah (swt) and he stood near them. This means alone standing near Kuffar is not enough, but standing with PARTICULAR INTENTION is Haram.

Similarly, After the battle of BADR, when Kuffar were burried in the Well, then Rasool Allah (saw) came to them and addressed them by telling if they are finding the truth which was promised to them. And Allah didn't reveal anything upon Rasool Allah (saw) on this occasion while that Particular Intention was not involved.

Therefore, no such Particular Intention of Rassol Allah (saww) is involved in burrying of Sheikhain near him (i.e. Rasool Allah (saww) never made a WILL that Umar should be burried near him etc.), but there are some people who are unable to see this Particular Intention either due to their Disease of Literalism, or due to Sahaba Worship, or due to both.

Allahuma Sallay Allah Muhammad wa Aale Muhammad.

12. Salafi Objections upon visiting the shrines of Aima of Ahlebait (as)

The biggest propaganda that Nasibies are doing against Shia'an-e-Ali is by circulating the following image on the net.

It is worst type of accusation by Salafies/Nasibies and indeed it is nothing else than paying Respect (T'azeem) to Awliya of Allah. Remember, Allah has never prohibited these actions of Respect, but Salafies have their own Sharia where they have made a lot of things Haram at their own.

We challange Salafies/Nasibies to bring a single Quranic Verse or Saying of Rasool Allah (saw) that kneeling down as sign of Respect is equal to associating partners to Allah (swt) (i.e. Shirk). And if they don't have any proof, then they better not to play with their conjectures, otherwise a lot of Sahaba will come under attack by their self-made Sharia.



And they claim that this is Shirk

12.1 Kneeling down at Shrines of Aima (as) vs. Kissing the feet of Rasool Allah (saw) by Sahaba

As we mentioned above, none of action of Respect is prohibited in Islamic Sharia except Prostration. Now in comparison to kneeling down, we show Salafies/Nasibies actions of Sahaba Karam where they are kissing the feet of Rasool Allah (saw) as sign of Respect and love.

Umar Ibn Khattab kneeling down in front of Rasool Allah (saw)

Tabari narrates it mursal [missing the Companion-link] through al-Suddi in his Tafsir in commenting on verse 5:101:

"Do not ask of things which once shown to you would hurt you" with the wording: "`Umar ibn al-Khattab got up and kissed the foot of Allah's Messenger and said: O Messenger of Allah, we are pleased with Allah as our Lord, with Islam as our religion, and with Muhammad as our Prophet, and with the Qur'an as our Book. Forgive, and Allah will forgive you (fa`fu `afallahu `anka). And he did not cease until the Prophet softened."

The hadith is established as authentic by the following narrations in Bukhari's Sahih:

al-Zuhri said: Anas bin Malik told me: The Prophet came out after the sun passed the mid-point of the sky and offered the Zuhr prayer (in congregation). After finishing it with Taslim, he stood on the pulpit and mentioned the Hour and mentioned there would happen great events before it. Then he said, "Whoever wants to ask me any question, may do so, for by Allah, you will not ask me about anything but I will inform you of it as long as I am at this place of mine." The people were weeping profusely (because of the Prophet's anger). Allah's Apostle kept saying, "Ask Me! " Then a man got and asked, ''Where will my entrance be, O Allah's Apostle?" The Prophet said, "The Fire." Then `Abd Allah ibn Hudhafa got up and asked, "Who is my father, O Allah's Apostle?" The Prophet replied, "Your father is Hudhafa." The Prophet then kept on saying (angrily), "Ask me! Ask me!" *`Umar then fell to his knees and said,* "We have accepted Allah as our Lord and Islam as our

religion and Muhammad as our Apostle." Allah's Apostle became quiet when `Umar said that. Then Allah's Apostle said, "Woe! By Him in Whose Hand my life is, Paradise and Hell were displayed before me just now, across this wall while I was praying, and I never saw such good and evil as I have seen today."

Bukhari narrates it in the third chapter of Kitab al-i`tisam bi al-kitab wa al-sunna, entitled:

"What is disliked in asking too many questions, and those who take on what does not concern them, and Allah's saying: "Do not ask about things which once shown to you would hurt you" (5:101)"
English: Sahih Bukhari, Volume 9, Book 92, Number 397

The Sahih contains other versions of this hadith such as in Kitab al-`ilm, chapter 28:

"On anger during exhortation" and chapter 29: "On kneeling before the Imam or muhaddith."
English: Sahih Bukhari, Volume 1, Book 3, Number 90-93

And in Kitab mawaqit al-salat, chapter 11:

"The time of Zuhr is after the sun passes the zenith."
Sahih Bukhari, Volume 1, Book 10, Number 515

Ibn Hajar in his commentary on the collated accounts of this hadith says (Fath al-Bari 1989 ed. 13:335):

"There is in this hadith [evidence for]:

- **the Companions' acute observation of the states of the Prophet and the intensity of their fear when he became angry, lest it result in a matter that would become generalized and extend to all of them;**
- **`Umar's confidence in the Prophet's love (idlal);**
- **the permissibility of kissing the foot of a man;**
- **the permissibility of anger in exhortation;**
- **the student's kneeling in front of the one who benefits him;**
- **the follower's kneeling before the one followed if he asks him for a certain need;**
- **the lawfulness of seeking refuge from dissension when something occurs which might result in its foreshadowings;**
- **the use of pairing [subjects] in du`a in his words: Forgive, and Allah will forgive you (fa`fu `afallahu `anka)."**

Source:
www.themodernreligion.com - (Cached)

So we learn from above:

1. Umar kissed the foot of Rasool Allah (saw) (Tabari)
2. Umar kneeled down in front of Rasool Allah (saw) (Sahih Bukhari)

3. Imam Bukhari dedicated a chapter with Heading of: "On kneeling before the Imam or muhaddith"

4. Hafidh Ibn Hajar Asqallani (a beloved scholar of Salafies) deduces the result: "the permissibility of kissing the foot of a man"

Now once again Salafies/Nasibies are invited to issue fatwas of Shirk agains all above mentioned personalities before turning the face of their Fatwa Machine towards us.

Umm Aban, daughter of al-Wazi` ibn Zari` narrated that her grandfather Zari` al-`Abdi, who was a member of the deputation of `Abd al-Qays, said: "When we came to Medina, we raced to be first to dismount <u>and kiss the hand and foot of Allah's Apostle</u>..."
References:

1. *Abu Dawud narrates it in his Sunan, book of Adab.*

2. *Bukhari relates from her a similar hadith in his Adab al-mufrad: We were walking and someone said, "There is the Messenger of Allah," so <u>we took his hands and feet and kissed them</u>.*

3. *Ibn al-Muqri' narrates it in his Kitab al-rukhsa (p. 80 #20), al-Tayalisi in his Musnad, al-Bazzar in his Musnad (3:278),*

4. *Bayhaqi in the Sunan (7:102),*

5. *and Ibn Hajar in Fath al-Bari (1989 ed. 11:67 Isti'dhan ch. 28 #6265) said: "Among the good narrations in Ibn al-Muqri's book is the hadith of al-Zari` al-`Abdi." It was declared a fair (hasan) hadith by Ibn `Abd al-Barr, and al-Mundhiri confirmed it in Mukhtasar al-sunan (8:86)*

Source:
www.themodernreligion.com - (Cached)

Albani tried to declare this narration weak. But his lame excuse has also been refuted in the above mentioned source in following words:

Albani's lone claim in his Da`if al-adab al-mufrad (p. 89 #154) that Umm Aban is an unknown (majhula) is put to rest by the hadith master Haythami's remark in Majma` al-zawa'id (9:390): "Its narrators are trustworthy, as for Umm Aban, Abu Dawud narrated from her and he kept silent concerning her narration," as the silence of the Imams of hadith concerning a narrator is considered acceptance, not tajhil, by their vast majority. Of note also is the fact that Ibn al-A`rabi and al-Baghawi narrated the hadith in Mu`jam al-sahaba and they, like the totality of the hadith masters who cited this hadith, raised no doubt concerning Umm Aban. Moreover the declaration of a narration as weak on the basis of a narrator can only be done through the mention of that narrator in one of the books of the Du`afa' and not through any other way. These rules show why they all considered, either explicitly or tacitly, that the hadith was authentic.

Next hadith from the above mentioned source is:

From Safwan ibn `Asal al-Muradi: "One of two Jews said to his companion: Take us to this Prophet so we can ask him about Musa's ten signs... [the Prophet replied in full and then] <u>they kissed his hands and feet</u> and said: we witness that you are a Prophet..."

Reference:
1. Narrated by Ibn Abi Shayba (Book of Adab, Chapter entitled A Man Kissing Another Man's Hand When He greets Him),
2. Tirmidhi (Book of Adab) who declared it hasan sahih, al-Nasa'i, Ibn Maja (Book of Adab),
3. and al-Hakim who declared it sahih

Next narration from above mentioned source is:

Burayda said: When we were with Allah's Messenger on an expedition, a Bedouin came and asked for a miracle. The Prophet pointed at a tree and said to the Bedouin: "Tell that tree: Allah's Messenger summons you." The Beduin did, whereupon the tree swayed and brought itself out, and came to the presence of the Prophet saying: "Peace be upon you, O Messenger of Allah!" The Bedouin said: "Now let it return to its place!" When Allah's Messenger ordered it, the tree went back. The Bedouin said: "let me prostrate to you!" The Messenger answered: "If I commanded anyone to do that, I would command the wife to prostrate to her husband." The Bedouin said: "Then give me permission to kiss your hands and feet." The Prophet gave him permission.

Qadi `Iyad narrated it in al-Shifa' (1:299) and al-Bazzar in his Musnad (3:49). The editor of Suyuti's Manahil al-safa (p. 124 #575) said: See Kashf al-astar (3:132). Ghazali cites the account of the kiss in the Ihya' and al-Hakim in the Mustadrak as well as Ibn Muqri'. Both al-Hakim and al-`Iraqi declared its chain authentic (sahih), as stated by al-Zabidi in his Ithaf (6:280)

Please go to above mentioned source and read many more Ahadith on this issue.

And we end this chapter by again CHALLANGING Salafies/Nasibies to bring even a Single Verse or Tradition of Rasool Allah (saw) where he has made it Haram to kneel down as mark of Respect (T'azeem).

13. Are all types of DUA (Calling) constitue worship?

For example, we call "Ya Rasool Allah Help" for his intercession. The arabic word of "Calling" is "Dua".
Salafies claim that it is shirk while all kind of "Dua" consitute worship. And as proof, they quote the following verse:

قُلْ أَرَأَيْتُكُم إِنْ أَتَاكُمْ عَذَابُ اللّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللّهِ تَدْعُونَ إِن كُنتُمْ صَادِقِينَ

[Yusufali 6:40] Say: "Think ye to yourselves, if there come upon you the wrath of Allah, or the Hour (that ye dread), would ye then call upon other than Allah?- (reply) if ye are truthful!

Salafies are driven to this stupid conclusion that every kind of Call constitute worship only and only due to their disease of Literalism. D'ua (calling) is an arabic word, which is used with different Intentions in different situations. For example:

> When we call "Ya Rasool Allah Help", then this call is with intention of seeking his Intercession (i.e. he helps us by praying to Allah in our favour.
>
> But when we call "Ya Allah Help", then this call is with intention of Worship, and with intention that Allah is the ONLY Helper in absolute sense and no one can help us without his permission.

Calling can be of many types, like a child calls his mother, or Allah's messenger called a person when he was praying, and a shepherd calls his goats… etc.

But self made literal claim of Salafies, that there is no Majaz in Quran compelled them to come up with this extreme foolish claim i.e. "Every type of Call except to Allah is Shirk, while Call means only and only worshipping".

Dear Readers, these are the verses about Kuffar and their idols, but Salafies want to paste them upon Muslims and their calling of Rasool Allah (saw) as request to help them by praying to Allah (saw) in their favour.

You see Kuffar worshipped their idols with intention of Worship and when they "Called" them thinking them Independant of Allah (swt). Similarly, Christians also worshipped Jesus and their call to Jesus was also in sense of worship.

But instead of understanding this difference of intention of calls, Literal minds of Salafies suggested them to declare every kind of "Call" to be "Worship". Now the people with open eyes can themselves do justice and tell us:

1) When a child "Calls"(Dua) his mother, is he worshipping her?
2) When a shepherd "Calls"(Dua) his sheep, is he worshipping them?
3) Rasool Allah (saw) "Called"a person when he was offering Salah, was Nabi (saw) worshipping him?…

Even in Quran Allah himself used this word of "Dua" into meanings other than worshipping. For example:

تَدْعُوهُمْ إِلَى الْهُدَى لاَ يَتَّبِعُوكُمْ سَوَاء عَلَيْكُمْ وَإِن
أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَامِتُونَ

[Yusufali 7:193] If ye call them to guidance, they will not obey: For you it is the same whether ye call them or ye hold your peace!

If we have to follow the Salafi way of thinking, then it means that Rasool Allah (saw) was worshipping the Kuffar by making them a "Call"(Dua). Similarly, Allah himself "Calls" Jibrael (as). See the following hadith:

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا جَرِيرٌ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم " إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْدًا دَعَا جِبْرِيلَ فَقَالَ إِنِّي أُحِبُّ فُلاَنًا فَأَحِبَّهُ - قَالَ - فَيُحِبُّهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ إِنَّ اللَّهَ يُحِبُّ فُلاَنًا فَأَحِبُّوهُ . فَيُحِبُّهُ أَهْلُ السَّمَاءِ - قَالَ - ثُمَّ يُوضَعُ لَهُ الْقَبُولُ فِي الأَرْضِ . وَإِذَا أَبْغَضَ عَبْدًا دَعَا جِبْرِيلَ فَيَقُولُ إِنِّي أُبْغِضُ فُلاَنًا فَأَبْغِضْهُ - قَالَ - فَيُبْغِضُهُ جِبْرِيلُ ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ إِنَّ اللَّهَ يُبْغِضُ فُلاَنًا فَأَبْغِضُوهُ - قَالَ - فَيُبْغِضُونَهُ ثُمَّ تُوضَعُ لَهُ الْبَغْضَاءُ فِي الأَرْضِ

Sahih Muslim, Book 032, Number 6373:
Abu Huraira reported that Allah's Messenger (may peace be upon him) said: When Allah loves a servant, He calls Gabriel and says: Verily, I so and so; you should also love him, and then Gabriel begins to love him. Then he makes an announcement in the heaven saying: Allah loves so and so and you also love him, and then the inhabitants of the Heaven (the Angels) also begin to love him and then there is conferred honour upon him in the earth; and when Allah is angry with any servant He calls Gabriel and says: I am angry with such and such and you also become angry with him, and then Gabriel also becomes angry and then makes an announcement amongst the inhabitants of heaven: Verily Allah is angry with so-and so, so you also become angry with him, and thus they also become angry with him. Then he becomes the object of wrath on the earth also.

Now if we have to follow the insane Salafi logic, then first of all we have to declare Allah Himself for Shirk while He is Calling (Dua) Jibrael (as). (Note: Base form of "Yunadi" and "Dua" is same and this means Jibrael (as) is also making shirk. Lahola Wala Quwah.)

Conclusion

People must understand that it is not Shirk to call Rasool Allah (saw) as request to help us by doing Dua in our favour to Allah (swt).

13.1 Intention of Calling Rasool Allah (saw) for Intercession VS Intention of seeking Help from Relics again Disease

If Salafies still deny the Call with intention of Intercession, then they must first answer us why Aisha, Umm Salama and hundreds of other Sahaba sought help from Tabarukkat of Rasool Allah (saw) even without taking the name of Allah? And if you accept that they did it with intention of seeking Barakah, they why you deny any such intention in case of saying "Ya Rasool Allah Madad"? Of course we openly deny worshipping Rasool Allah (saw) or any other beside Allah (swt), while go and ask Mushrikeen and they admit worshipping their idols, and christians do admit worshipping Jesus. But Salafies are unable to see it due to their literalism and they have many Halal things of Sharia Haram.

13.2 Ahadith, which confirm that Calling (saying Ya Rasool Allah (saw)) is not Shirk

There are a lot of such Ahadith, which show if we call Rasool Allah (saw) or any other person without the intention of worshipping, then it is not Shirk. For example, when we go to graveyard, we call the Dead by saying “Ya Ahlil Qaboor”. Now our intention is not to worship them, so it is not Shirk.

الجنائز , سنن الترمذي
حدثنا أبو كريب حدثنا محمد بن الصلت عن
عن قابوس بن أبي ظبيان عن أبيه أبي كدينة
عن ابن عباس قال
رسول الله صلى الله عليه وسلم بقبور مر
السلام عليكم المدينة فأقبل عليهم بوجهه فقال
يغفر الله لنا ولكم أنتم سلفنا ونحن يا أهل القبور
بالأثر

Similarly, Rasool Allah (saw) himself taught his companion how to call him in his absence for Intercession.

A blind man came to the Prophet and said: "Invoke Allah for me that he help me." He replied: "If you wish I will delay this, and it would be better for you, and if you wish I will invoke Allah the Exalted (for you)." He said: "Then invoke him." The Prophet said to him: idhhab fa tawadda', wa salli rak`atayn thumma qul -- "Go and make an ablution, pray two rak`at, then say: "O Allah, I am asking you (as'aluka) and turning to you (atawajjahu ilayka) with your Prophet Muhammad (bi nabiyyika Muhammad) , the Prophet of mercy; O Muhammad (ya Muhammad) , I am turning with you to my Lord regarding my present need / I am asking my Lord with your intercession concerning the return of my sight (inni atawajjahu bika ila rabbi fi hajati hadhih -- another version has: inni astashfi`u bika `ala rabbi fi raddi basari) so that He will fulfill my need; O Allah, allow him to intercede (with you) for me (allahumma shaffi`hu fiyya) ."

It is related by Ahmad (4:138 #17246-17247), Tirmidhi (hasan sahih gharib --

Da`awat Ch. 119), Ibn Majah (Book of Iqamat al-salat wa al-sunnat , Ch. on Salat al-hajat #1385), Nasa'i ( `Amal al-yawm wa al-laylat p. 417-418 #658-660), al-Hakim (1:313, 1:526), Tabarani in al-Kabir , and rigorously authenticated as sound (sahih) by nearly fifteen hadith masters including Ibn Hajar, Dhahabi, Shawkani, and Ibn Taymiyya.

The Prophet's order, here as elsewhere, carries legislative force for all Muslims and is not limited to a particular person, place or time; it is valid for all generations until the end of time unless proven otherwise by a subsequent indication from the Prophet himself, Peace be upon him.

The Prophet was not physically present at the assigned time of the invocation, since he said to the blind man: " Go and make ablution," without adding: "and then come back in front of me." With regard to physical absence, the living and the dead are exactly alike, namely: absent.

Despite the Prophet's physical absence, the wording (sigha) for calling upon his intercession is direct address: "O Muhammad." Such a wording -- "O So-and-So" -- is only used with someone present and able to hear. It should also be noted that Allah forbade the Companions from being forward or calling out to the Prophet in the ordinary manner used with one another (49:1-2). The only way, therefore, that the Prophet, Blessings and peace be upon him, could both be absent and at the same be addressed is that the first be understood in the physical sense and the second in the spiritual.

The above invocation was also used after the Prophet's lifetime.

It is proven by the sound (sahih) hadith authenticated by Bayhaqi, Abu Nu`aym in the Ma`rifa, Mundhiri (Targhib 1:473-474), Haythami, and Tabarani in the Kabir (9:17-18) and the Saghir (1:184/201-202) on the authority of `Uthman ibn Hunayf's nephew Abu Imama ibn Sahl ibn Hunayf: A man would come to `Uthman ibn `Affan for a certain need, but the latter would not pay him any attention nor look into his need, upon which he complained of his condition to `Uthman ibn Hunayf who told him: "Go and make ablution, then go to the mosque and pray two rak`at, then say (this du`a)," and he mentioned the invocation of the blind man, "then go (to `Uthman again)." The man went, did as he was told, then came to `Uthman's door, upon which the door-attendant came, took him by the hand, and brought him to `Uthman who sat him with him on top of the carpet, and said: "Tell me what your need is." After this the man went out, met `Uthman ibn Hunayf again, and said to him: "May Allah reward you! Previously he would not look into my need nor pay any attention to me, until you spoke to him." He replied: "I did not speak to him, but I saw the Prophet when a blind man came to him complaining of his failing eyesight," and he mentioned to him the substance of the previous narration.

Also look at following narration:

The Prophet said: "My life is a great good for you: you will relate about me and it will be related to you; and my death is a great good for you: your actions will be presented to me (in my grave) and if I see goodness I will praise Allah, and if see other than that I will ask forgiveness of Him for you."

Haythami says in Majma` al-zawa'id (9:24 #91): "al-Bazzar relates it and its sub-narrators are all men of sound hadith." Qadi `Iyad cites it in al-Shifa (1:56 of the Amman edition) and Suyuti said in his Manahil al-safa fi takhrij ahadith al-shifa (Beirut 1988/1408) p. 31 (#8): "Ibn Abi Usama cites it in his Musnad from the hadith of Bakr ibn `Abd Allah al-Muzani, and al-Bazzar from the hadith of Ibn

Mas`ud with a sound (sahih) chain." He says the same in his al-Khasa'is al-kubra . It is confirmed by al-Khafagi's and al-Qari's respective commentaries on al-Shifa' . al-`Iraqi said in Tarh al-tathrib : "Its chain is good" (isnaduhu jayyid).
Source:
Encyclopaedia of Islamic Doctrine - (Cached)

14. Wasila (A preview of Salafi Definition)

Allah (swt) says in Quran about Wasila:

يَا أَيُّهَا الَّذِينَ آمَنُواْ اتَّقُواْ اللّهَ وَابْتَغُواْ إِلَيهِ الْوَسِيلَةَ وَجَاهِدُواْ فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

[Yusufali 5:35] O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.

Muslims make Prophet Muhammad (saw) and his intercession as Wasila to approch unto Allah. But according to Salafies it is shirk to make Prophet Mumhammad (saw) your Wasila unto Allah.

Salafi Definition of Wasila: According to Salafies, Wasila (i.e. means of approaching Allah) is **only and only our "Good Actions".** For example offering prayers or reading Quran or fasting etc.
Please see Tafseer of above verse in any Quran that is published by Saudi Government

But as far as seeking the intercession of Prophet Muhammad (saw) as Wasila is concerned, then it is not Wasila but a shirk for Salafies. Shia and Ahle Sunnah definition of Wasila: For us, it is clear and beyond from Quranic verses and Ahadith that Salafies have been misguided on this issue. Surely there are other things too than actions like prayers and fasting which are means approaching Allah (swt).

14.1 Second Verse on Wasila (Sura Bani Israel 17:57)

There is another Verse of Quran, which is talking about seeking the prophets as Wasila in order to approach Allah (swt).

أُولَـئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

[Shakir 17:57] Those whom they call upon (Jesus and angels...etc.) , themselves seek the means of access to their Lord - whoever of them is nearest (أَيُّهُمْ أَقْرَبُ) - and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.

- Kuffar used to make Dua (Call) to Jesus, Marry and other Prophets and Angels in sense of "Worshipping". And such call of worship is Haram.

- And Quran proves that the prophets and angels of low ranks, they are themselves seeking the Wasila of those prophets and angels, who are of higher ranks. This thing is clear from the words of Allah:
  (these prophets and angels, who are worshipped by Kuffar and christians, they) themselves seek the means of access to their Lord -- whoever of them is nearest (أَيُّهُمْ أَقْرَبُ)

- And it also proofs that it is not Shirk to make those Prophets our Wasila, who have already died.

Hadhrat Aisha and Isma bint Abi Bakr making shirt of Rasool Allah (saw) a Wasila to get cure from Diseases
Now see the following hadith, which is more than enough to refute the Salafi Doctrine that Wasila is only actions like praying and fasting.

Sahih Muslim, 1st Chapter of book of Clothing:
`Abd Allah, the freed slave of Asma' the daughter of Abu Bakr, the maternal uncle of the son of `Ata', said:
...She (Asma bint Abu Bakr) said: "Here is the cloak (jubba) of Allah's Messenger," and she brought out to me that cloak made of Persian cloth with a hem of (silk) brocade, and its sleeves bordered with (silk) brocade, and said:

"This was Allah's Messenger's cloak with `A'isha until she died, then I got possession of it. The Apostle of Allah used to wear it, <u>and we washed it for the sick so that they could seek cure thereby.</u>"

- Can one still deny that Tabarukkat of Rasool Allah (saw) are not Wasila for approaching towards Allah?

- And can someone still claim that considering these Tabarukkat of Rasool Allah (saw) to be Wasila is Shirk?

Only this hadith is more than enough to refute Salafies and to show the right path that there are other things too (except Good Deeds), which can become our Wasila to approach Allah (saw). Here one more hadith. Umm Salama used to seek help / benefit from Hairs of Rasool Allah [saww] against Diseases and against the Evil Eye.

Bukhari narrates in his Sahih in the Book of Clothing, under the chapter entitled "What is mentioned about gray hair:

`Uthman bin `Abd Allah ibn Mawhab said, "My people sent me with a bowl of water to Umm Salama." Isra'il approximated three fingers indicating the small size of the container in which there was some hair of the Prophet. `Uthman added, "If any person suffered from evil eye or some other disease, he would send a vessel (containing water) to Umm Salama <u>(and she would dip the Prophet's hair into it and it would be drunk). I looked into the container (that held the hair of the Prophet) and saw a few reddish hairs in it."</u>
Sahih al-Bukhari, Volume 7, Book 72, Number 784

There are more than hundred such Ahadith and Quranic verses, which show that Prophets and Sahaba Karam made these Tabarukkat as their Wasila to approach Allah (swt). We have already cited many of such Ahadith and Quranic Verses in previous chapters. So, it's turn of Salafies to tell us why they still deem Good Deeds to be Wasila?

14.2 Respecting Shaa'ir Allah شَعَائِرَ اللّٰهِ is also a Wasila to approach Allah (swt)

Respecting Hajar-e-Aswad and kissing it, it is also a Wasila to approach Allah (swt), and whoever thinks that only Good Deeds are Wasila, he is in misguidance. Please see chapter 6, which is on this Islamic concept of respecting شَعَائِرَ اللّٰهِ.

Umar Ibn Khattab made Abbas as his Wasila to approach Allah

Sahih Bukhari [Chapter of Istisqa']:

Annas narrated: Whenever drought threatened them, `Umar ibn al-Khattab used to ask Allah for rain through the mediation of al-`Abbas ibn `Abd al-Muttalib. He [`Umar] used to say: "O Allah! We used to ask you through the means of our Prophet and You would bless us with rain, and now we ask You through the means of our Prophet's uncle, so bless us with rain." And it would rain.

Kawthari in his Maqalat (p. 411) cites Ibn `Abd al-Barr's commentary in al-Isti`ab that:

Umar used al-`Abbas in response to Ka`b's words: "O Commander of the believers, the Bani Isra`il in such circumstances used to pray for rain by means of the relatives of Prophets."
Source:
Encyclopaedia of Islamic Doctrine

Do our Salafi friends still want to claim that Wasila is only our Good Deeds? And it is shirk to Rasool Allah (saw) as our Wasila?

14.3 Wrong Translation of verse 17:57 by Salafies

We have quoted above the verse of Wasila from Sura Bani Isra'il:

الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أُولَـئِكَ
وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ أَقْرَبُ
مَحْذُورًا كَانَ

The correct translation of this verse is:

[Shakir 17:57] Those whom they call upon (Jesus and angels...etc.) , themselves seek the means of access to their Lord-- <u>whoever of them is nearest (أَيُّهُمْ أَقْرَبُ) -</u> and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.

This verse proves that prophets and angels of lower ranks are seeking the Wasila of those prophets, who are higher in ranks than them. Since this verse is directly against the Salafi doctrine, so they have changed the translation of this verse, in order to decieve the people. They translate it as under:

[Pickthal 17:57] Those unto whom they cry seek the way of approach to their Lord, <u>which of them shall be the nearest (أَيُّهُمْ أَقْرَبُ) ;</u> they hope for His mercy and they fear His doom. Lo! the doom of thy Lord is to be shunned.

This is the standard translation of this verse, which Salafies use in their articles or in other translations in different languages (like Urdu and German) But (*"....which of them shall be the nearest..."*), this is absolutely wrong translation by Pickthal.

By this translation, Salafies want to prove that Prophets and Angels (to whom Kuffar worship), they are competing with each other by making more Salah and fasting, in order to get closer to Allah. Now let us show the grammer of this verse, so that people can understand which translation is correct.

Shakir: **"...whoever of them is nearest..."** The use of Present Simple

Pickthal: **“...which of them shall be the nearest...”** The use of Future Tense

First, there is no verb involved in the statement ayyahum aqrab. Therefore, there is no question of present or future tense (in Arabic). Now, as you may know, in Arabic there are two types of setnences: al-jumlat al-fi'liyah [verbal sentences] and al-jumlat al-ismiyyah [noun sentences]. There is absolutely no correspondence in the English language. Verbal sentences are those which start with a verb, noun sentences are those which start with a noun. Now, it is perfectly acceptable, and in many cases preferrable, to drop the verb "is" in propositional sentences. For example, it would be correct to say "Al-Kitab kabir", which means "The book is big" but literally translates as "The book big," i.e., without any verb.

You could say "Yakun al-kitab kabiran," using the verb yakun which means "is," but actually this is bad Arabic. It is better to just drop the "yakun" and say "Al-kitab kabir." Now, the use of the phrase ayyahum aqrab is of this type of sentence: it does not have a verb in it. As such, the verb "is" is implied.

Now, the point here is that the word "is" is implied. When you "Al-Kitab kabir" (the book big, meaning the book is big") the word "is" is implied. The word "shall" or "will" is not. No one would ever translate the phrase "Al-Kitab kabir" as "The book will be big." As such, the Pickthal translation (which is favourite one of Salafies) of "shall" is incorrect.

However, this is not due to any use of tense inside the sentence, as there is no verb. If there was a verb, there could be a problem, as the present tense can also be used to mean the future tense. But in this case there is no verb, which means there is absolutely no doubt that "those who are closest" is being ment in the present tense. The word "are" is implied here, but the word "shall" is most certainly not.

So: the word "ay" means which or sometimes who. "hum" means them. "aqrab" means closest. Therefore, the correct translation is **"which of them are closest"**.

It`s a <u>CHALLANGE</u> to all Salafies to prove that Shakir's translation is wrong, and of Pickthal's is correct one. This same translation is given by Muhammad Sarwar (which is not a literal translation):

[Muhammad Sarwar 17:57]Those whom they worship seek to find intercessors for themselves with God. (They try to find out which of the intercessors) are closer to God. They have hope for His mercy and fear of His punishment; the punishment of your Lord is awesome. (17:57)

And this same translation has been given by Deobandi School of thought in Urdu like by Ashraf Ali Thanwi and Shabbir Ahmad Uthmani. Although Deobandies are also against in Tawassul like Salafies, but still they gave the correct translation.

Let us see the Interesting comments by Shabbir Ahmad Uthmani (Deobandi) on this verse.

"Bukhari has narrated that some people used to worship Jinns in the times of jahiliyyah. But then these Jinns became Muslim, while their worshippers remained ignorant of that and this verse is revealed about them.
Some say other people are also included in it who also worshipped Angels and Prophets like Jesus and Aziz etc...

(It's meaning is this that) those whom they worship as gods, they themselves are trying to get more closer to Allah and think to make Intercession of those, who are more closer to Allah than them, their Wasilah in order to get closer to Allah... (Note: There is a difference between "Tawassul" and "T'abud" (worship).
Online Urdu Quran Translation by Shabbir Ahmad Uthmani

In Majma' al-Bayan, Tabrisi,Vol. 6, p. 650:
"His statement "aqrab" means that they [the people who are prayed to] are themselves look to see who is closest to Allah, and then using him as an intermediary."

Now, let us show some more of the wrong translations, which Salafies try to use. Dr. Muhammad Taqi-ud-Din Al-Hilali, Ph.D. and Dr. Muhammad Muhsin Khan: **"Those whom they call upon, desire means of access to their Lord, as to which of them should be the nearest**.

Comment: They are using the wrong Grammar. Challange to Salafies to show us where Allah (swt) used "Should be" in أَيُّهُمْ أَقْرَبُ

Yousuf Ali:
"Those, whom they call on, themselves, seek nearness to their Lord - even those of them who are nearest

Comment: Again wrong translation. Challange to Salafies to show where Allah has used word "Even" and "Those of Them" (which he used instead of "Which of Them")

First Nasibi excuse of wrong Translation of verse 17:57

First Nasibi excuse is this that quran has mentioned prayers of several prophets in Quran. But none of them supplicated Allah in the way that verse 17:57 is implementing. Thus the distorted translation of Pickthal is correct. So Salafies want to get the right to distort (Tehrif) the translation of Quran on the bases of their conjecture. This one verse of Quran stands alone and it doesn't need to have support of other verses in order to believe in it.

Allah (swt) has clearly said that lower rank angels and prophets (who are already dead) are seeking the Wasila of heigher rank angels and prophets (who are also already dead), and it is enough for us to believe in it.
Look, Salafies have Aqeedah that one can present his Good Deeds as Wasila to Allah. And this Aqeedah is supported only upon ONE hadith of Bukhari, where 3 men went in cave and door was locked by a big stone. When first one prayed by mentioning his good deeds, the stone went a little behind and a little bit of door was opened. Then 2nd person supplicated through good deed and door was more opened. And lastly 3rd person supplicated through good deeds and stone went back and door was completed opened.

This Aqeedah of Salafies is based upon Only this one hadith, and there is no such supplication of Prophets in Quran (or perhaps even in other Ahadith). Still Salafies believe in it. But when it comes to verse 17:57 (about Wasilah of Dead Prophets and Angels), then they deny it and change it's translation according to their wishes.

14.4 Salafies Excuse that verse 17:57 is for Mushrikeen Seeking Wasilah

Another strange excuse by Salafies is to quote previous verse (i.e. verse 56 of Surah Bani Israel) and claim that it shows that only Mushrikeen seek the Wasila. It is a strange logic, which we are unable to understand. Let us quote from verse 55 to verse 57 once again.

[SHAKIR17:55] And your Lord best knows those who are in the heavens and the earth; and certainly We have made some of the prophets to excel others, and to Dawood We gave a scripture.

[SHAKIR 17:56] Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor (its) transference.

[SHAKIR 17:57] Those whom they call upon, themselves seek the means of access (Wasilah) to their Lord-- whoever of them is nearest-- and they hope for His mercy and fear His chastisement; surely the chastisement of your Lord is a thing to be cautious of.

Salafi strange claim is this that since in verse 17:56, Allah is talking about Mushrikeen, therefore in verse 57 too they are mentioned as those who seek Wasila. Since we don`t see any such thing and find it only insane logic, so we need not to say anything about it.

Also see Bukhari's hadith of Tafsir of this Verse (as mentioned by Shabir Ahmad Uthmani above), which is clearly refuting this Salafi argument. Please also see verse 55, where Allah has clearly mentioned that some Prophets have preference over the others, and this same fact Allah repeated in verse 57 when he told that lower status prophets are seeking Wasilah of heigher status prophets.

Allahuma Sallay Allah Muhammad wa Aale Muhammad.

15. Conclusion

We end this article with this Hadith.

Bukhari, Volume 2, Book 23, Number 428:

Narrated 'Uqba bin 'Amir:
One day the Prophet went out and offered the funeral prayers of the martyrs of Uhud and then went up the pulpit and said, "I will pave the way for you as your predecessor and will be a witness on you. By Allah! I see my Fount (Kauthar) just now and I have been given the keys of all the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things."

On one side we have Rasool Allah (saw), who is saying: *"...By Allah! I am not afraid that you will worship others along with Allah after my death, but I am afraid that you will fight with one another for the worldly things."*

And on other hand we have Salafies, who are claiming: *"...Whole Muslim Ummah (except Salafs of first 3 centuries) indulged in Shirk till Ibn Taymiyyah... and then after him again indulged in shirk till Abdullah Ibn Wahab of Saudi Arabia..."*

We leave it upon the readers to decide either they give preference to saying of Rasool Allah (saw) or to saying of Salafies.

Allahum Sallay Allah Muhammad wa Aale Muhammad.

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